



VOL. LXXIX.

RICHMOND, VA., MAY 9, 1914.

No. 19



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or resentments must be ignored for the work's sake and the one with whom he was talking recognized at once the soundness of that argument and the claims of his position. If such putting aside of self is expected and accorded as a matter of course in the interest of human enterprise, is it too much to give to the service for which every follower of Christ is in the world? Unkindness does hurt, injustice and unreasonableness must sting and irritate, but we are not here to avenge personal wrongs. When we look about us and see how many good causes are hindered by animosities and resentments, how many lives are darkened and their usefulness destroyed by yielding to rancor and bitterness, we may well pray for strength to adopt the salesman's creed—to put loyalty to our work first, and remember that we are here for something higher than the gratification of personal feeling

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SOUTHERN CHURCHMAN.

VOL. LXXIX.

RICHMOND, VA., MAY 9, 1914

No. 1

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

SOUTHERN CHURCHMAN COMPANY,
PUBLISHERS

510 Virginia Railway and Power Co. Bldg.,
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

Entered at the Post-Office in Richmond as second-class mail matter.

WILLIAM MEADE CLARK.

A prince is fallen in Israel. The Reverend William Meade Clark, D. D., Editor of the Southern Churchman and rector of St. James' church, Richmond, died at his home in this city on Wednesday, April 29, 1914, after a long illness, and now rests from his labors.

Dr. Clark was the son of the late Rev. John T. Clark, of Halifax county, Virginia, one of the most excellent and valued clergymen of the old Diocese in his generation, and Mary Wilson, his wife, and was born in that county on May 5, 1855. His childhood's home combined the elements of plantation life with those of the country parsonage, and here he learned the lessons of manly independence and unpretentious piety and imbibed the best traditions of old Virginia citizenship and Churchmanship which characterized his whole life. After an excellent grounding in education at home and school he attended the University of Virginia for several sessions and then entered the Theological Seminary of Virginia, where he graduated in 1880 and was ordained deacon, and priest the following year, by Bishop Whittle. His first charge was St. James' parish, Mecklenburg county, and he afterwards served successively in Amherst county, Virginia, at Chapel Hill, North Carolina, and the Church of the Good Shepherd, in Raleigh. In 1890 he became rector

of St. George's church, Fredericksburg, and after a fruitful ministry there of six years, he became rector of St. James' church, Richmond, September 15, 1896. Of his work in this staunch and loyal congregation it is unnecessary to speak. It was without sensational features, the consistent and thoroughly successful ministry of a strong preacher, a devoted pastor and a wise and trusted leader of men in every branch of parochial activity. He won not only the support and confidence, but the warm personal love of his people. As in some respects the crowning feature of his rectorship his congregation built the splendid church which they now occupy and moved from their former location, hallowed by the sacred associations of three generations, practically without the loss of a single member or adherent and without diminution of their large contributions to the missionary and other work of the Church.

Soon after his coming to Richmond the present Southern Churchman Company was organized and took over this paper and Dr. Clark was appointed its Editor, a position he held to the day of his death. He was not a dilettante writer of idle space-fillers, but these columns always expressed the strong individual convictions of a vigorous and well-balanced mind. He avoided controversy and contented himself with the positive affirmation of essential truths and the advocacy of those things which made for the progress of the Church and Kingdom of God. His trumpet gave forth no uncertain sound and his words had weight and power.

In addition to these duties Dr. Clark was one of the two examining Chaplains of the Diocese of Virginia, and a member of the Executive Committee of the Diocesan Missionary Society, holding both positions for about twenty years. He was a trustee of the Bishop Payne Divinity School, and an officer of the Virginia Historical Society and of the Advisory Board of the Society for the Preservation of Virginia Antiquities. He was a deputy to the last six General Conventions, beginning with that of 1898, and was a recognized leader in that body as he was in the Diocesan Council. By the General Convention he has been twice elected a member of the Board of Missions of the Church after serving one term as a member from the Third Missionary Department. He was also a member of the Commission on Faith and Order and the Commission on the Racial Episcopate. In all of these

positions he has taken an active and influential part, fulfilling the duties involved with conscientious fidelity and contributing his share in the labors of leadership in the Church. His zeal for the cause of missions and his special interest in the work of the Church among the colored people are known to every reader of the Southern Churchman. He was frequently in demand for lectures and as a mission preacher in various cities and for several years gave a part of each Lent to this work. One can but wonder how even his vigorous and well stored mind and tireless energy could accomplish so much and with so little interruption to his regular duties. For a time he filled the chair of Ecclesiastical History in the Theological Seminary of Virginia, but declined his election to that permanent professorship. The degree of Doctor of Divinity was conferred upon him by Washington and Lee University, and was recognized as a honor well bestowed for his learning and talents.

Of Dr. Clark as a man and a friend we can hardly venture to write. His cheerful disposition, ingenuous mind and ready wit made him the most charming of companions, while his warm sympathies and unreserved friendliness invited the fullest confidence. Utterly without affection himself, pretense or hypocrisy found little comfort in his presence, but no man ever lacked his appreciation of whatever in him was good and true and human. He gave his friendship freely and valued that of others, which was given him so loyally. His pleasing candor and obvious sincerity of speech and manner were but the expression of his simple, strong and consistent character. His deep spirituality and single-hearted devotion to the cause of his one Master were never obtruded, but could never be concealed. He loved life and its pure enjoyments, but he lived altogether for higher ends. His time and talents seemed always at the service of men because they were wholly consecrated to the service of God. His most intimate friends did not know how painful his footsteps sometimes were or how costly the "living sacrifice" he daily offered to God, but all wondered at the indomitable courage and energy which conquered every difficulty, concealed every weakness and kept him in the very vanguard of active workers, filling his days with usefulness.

For eighteen months Dr. Clark's health had been steadily failing, a fact of which no one was more conscious

than himself and no one apparently less unhappily concerned. A year ago he had seemingly recovered from an illness of three months and a desperate surgical operation, but he never regained his full strength, and his remarkable recuperative powers which had again and again served him so well failed him now. Since last summer he had gradually grown weaker, but with mental vigor unabated and will unbroken he worked to the end with every ounce of energy he could summon and died with his harness on. As the outward man decayed the beauty and constancy of his soul shone out with added luster. Bravely, calmly, cheerfully, as he had faced life he now faced death. His attitude could hardly be better described than in his own characteristic words to a brother minister as he knelt to pray at his bedside. "Remember," he said, "no 'ifs' or 'ands' or laying conditions on the Lord. He knows what He is doing with me, and it is all right, remember that." And so with unclouded vision, unconquered and unafraid, he slept upon his shield.

His funeral took place from St. James' church on Friday, May 1st, at 1 o'clock. It was conducted by Bishops Gibson, assisted by Bishop Lloyd, Rev. Drs. Berryman Green and Edward L. Goodwin and Rev. Thos. C. Darst, his associate in his rectorship, and was attended by a great concourse of sorrowing parishioners and friends.

Rev. William Meade Clark.

It was the good luck of the writer to know the Rev. Mr. Clark for many years and to enjoy his friendship. And it was a privilege to be made familiar with the honorable and clean manhood, strong and unquenchable faith, and earnest devotion, and breadth and largeness of heart and mind that were manifested in his life and ministry.

He was of the stock and breeding that we especially value in our State as original growth; Anglo-Saxon, home-made, and inspired and taught by the Book of Common Prayer. And to him the business of the Sacred Ministry, as of the Christian Life, was to make known our Lord Jesus Christ and Him Crucified: rightly and truly to distribute the Word of Truth, and so to help make human life divine, abundant and everlasting.

As if to prepare him for a most useful and impressive life and make his testimony irresistible he was early immersed in deep waters and subjected to fiery trials, over which he gladly triumphed, and whose marks he bore through life. He was strangely associated with the two men for strength and beauty of character most honorably and lovingly cherished as well in the State as in the Diocese of Virginia. His own character was largely developed by the contemplation and friendship of Bishop Whittle and Rev. Joshua Peterkin: the one strong and uncompromising and the other identified with gentleness and wisdom.

It was by the request of Bishop Whittle that Mr. Clark was made Editor of the Southern Churchman upon its reorganization. With the wise and

faithful help of the late Mr. Fred W. Baker, he greatly enlarged the patronage and influence of the paper, and strengthened its foundation and enlarged its borders with the principles and freedom of evangelical truth and primitive Christianity, and established it in loyalty to our Lord Jesus Christ—the Way, the Truth and the Life. Its watchword is as in the beginning: "In essentials, Unity: in non-essentials, Liberty: in all things, Charity."

"Ille potens, sui
Laetus que deget, cui licet in diem
Dixisse vixi."

He is master of himself, and happy passes along, to whom it is granted to fill each day with life.

J. L. W.

BOOK REVIEWS.

"The Hymn Book of the Ages." Being the Book of Psalms with a Short Commentary. By S. B. Macy. Longmans, Green & Co.: London and New York. Price \$1.25.

It is quite sufficient to say of this book that it is an excellent commentary, in short space, well written, and a most devotional expression of the Book of Psalms. It is spiritual, devotional, concise, and seems to have none of the vagaries of interpretation so common to much of the writing about the Bible in our own day. It is a perfectly safe book to put in the hands of any one who wants to study devotionally the Book of Psalms, and it would be helpful to anyone who wants a simple and concise commentary on that book of Scripture.

"Some World Circuit Saunterings." By William Ford Nichols. Paul Elder & Co.: San Francisco. Price \$2.00. Bishop Nichols' diocese, at the end

of twenty years of service in the Episcopate, did a generous, kindly and noble thing in sending him and two of his family on a long trip around the world. The result of this trip is told here in this book, or rather it was told originally in the Pacific Churchman and the Spirit of Missions, and has been collected from them in this beautiful volume and beautiful memorial of the delightful trip.

The Bishop and his party started from San Francisco across to New York and from there to Naples. They spent some weeks in Southern Europe; then went for quite a little stay in England, and back again to the Continent. Then they went on to Russia and from Russia by railroad through Siberia to Eastern lands. Quite a considerable part of the trip was given to Egypt and Palestine; and to many readers the Bishop's account of this part of the trip will prove by far most pleasant of it all.

The Bishop is a good observer and a clear thinker and has a fine power of description of the things and places he has seen. But one of the most interesting parts of the book to this writer was the visit to Russia and the trip from there to China by railroad through Siberia.

In the East the Bishop visited many of our Missions and saw a great deal of our Missionaries, and his keen appreciation of all that is best and highest and noblest in our Missionary work is a fine tribute to that cause. He visited the Missions in and around Shanghai and in the up-river country

and also several of the Missions in Japan.

It is a capitally written and a most beautifully illustrated book and makes a charming souvenir of what must have been to the travelers altogether a delightful episode.

"Churches in the Modern State." By John Neville Figgis, of the Community of the Resurrection. Longmans, Green & Company: London and New York. Price \$1.35.

This book is one of the kind that now and then sets a man wondering as to just why this particular book was ever written. But in view of the old proverbial statement, "Many men of many minds," doubtless there are many who will understand and appreciate just what the writer is driving at. It may be the peculiar limitations of this particular reviewer, but as a matter of fact, he finds it just a little difficult to find out just what point of view the writer gives, and just what it is he is trying to establish. He seems to be what some of our brethren of the Church of England and of our own Church in this country know as the Catholic, and he is trying to establish that particular point of view, and he seems to be trying to prove that the only hope for the Churches in the modern State is the triumph of that particular type of teaching. But this reviewer advances this theory with some hesitation, because he is not at all certain that that is the object and end of the author's argument. Therefore, if he is doing an injustice to the author he apologizes in advance, and hopes, honestly and sincerely, that if anyone is not satisfied with this particular statement of the book, he will forthwith proceed to buy the book and read it for himself, and see just how far this reviewer is right or wrong in his theory.

"Sunday School and Religious Education." Sermons and Addresses. Edited by Rev. H. A. Lester, M. A., Director of Sunday School Work in the Diocese of London; with an Introduction by the Bishop of Canterbury. Longmans, Green & Company. Price \$1.20.

This is a series of sermons and addresses on Sunday School work and its relation to ordinary Church work, and its further relation to the life and the spiritual character of Christ, by some of the very ablest men of the Church of England. In the list of these addresses there are such names as the Archbishop of Canterbury, the Bishop of London, the Bishop of Manchester, the Bishop of Lichfield, and many others of equal ability and equally well and widely known.

Some of these addresses are simply fine and hold up to the teachers in our Sunday Schools an ideal that is admirable in every way. All sorts of subjects bearing on the work of the Sunday School are discussed. Such subjects, for instance, as the Relation of the Sunday School and the Home; the Effect that Sunday School has on the National Life; the Sunday School as a Preparation for Confirmation; the qualification of a Sunday School Teacher, and all sorts and kinds of questions connected with the work of the Sunday School. It is a most excellent collection of addresses and is worthy of a place in the teachers' library of every Sunday School in our land.

The Way of the Spirit.

We are told that the way of the Spirit is like that of the wind or may-be of the lilies. We hear the sound, feel the force, and enjoy the fragrance but can not trace them with pen or pencil, or establish rules and regulations, weights and measures—reduce them to a systematic business. Although it is said the hairs of our head are all numbered, and note is made of the fall of a sparrow, nevertheless the subtlety of nature far surpasses the ingenuity of man; and the Providence that controls the Heavens and the atoms defies the daring of human intellect.

The curative, quieting and inspiring and energizing work of charity is of a silent, sweet and loving way.

Whatever we do as a mere duty or task is likely to fall short of the main purpose. Qui haeret in litra haeret in cortice. We may be strictly right and substantially wrong: Our excessive propriety and goodness may have a strong and offensive flavor of ambition and selfishness. All our goodness may be a cheap, marketable, regulation article, to be accepted only as a substitute and imitation. All this is pretty plainly taught in the chapter on Charity.

Graces are not taught by codes or dancing masters or society regulations and forms. They are homemade and chamber growths, springing out of the heart, in no way suggestive of put-up jobs. In the world they are elements that constitute and are recognized as good breeding. As manifested by man and woman, they are felt, not seen; but bespeak the lady and gentleman; no matter on what level they appear. They are the fruits of the Spirit. They are to be cultivated and cherished individually and lovingly. But there is a way of systematizing them and manipulating them that may kill them as the same sort of handling will kill flowers and plants, and anything natural.

Virtue itself turns vice, being misapplied:

And vice is oft by action dignified.

Most congregations are made up of people of divers associations and experiences, occupations and tastes. Well meaning and honest lovers of the walk and conversation of our Lord are not likely to conflict; but in the several states of life in which God has placed them they will mingle to a certain extent pleasantly and be jealous and watchful to do nothing selfish and self-asserting. Anything else is snobbish and despicable. And on the other hand, anything like envy or jealousy in high or low is despicable.

Over-sensitiveness about being overlooked is discreditable.

He that shows himself friendly is going to draw friends; and amiability is not going to starve from neglect.

Among wellbred people, the least assumption of superiority marks the vulgar. The first principle of Christianity is self-abnegation and respect and good will.

J. L. W.

And thus it is that the spirit of Christianity draws over our life, not a leaden cloud of remorse and despondency, but a sky—not perhaps of radiant, but yet of most serene and chastened and manly hope. There is a past which is gone forever. But there is a future which is still our own.—F. W. Robinson.

"The Word of God."

The deepest need of men is a revelation of and from God, and it is Christ who explains God to us; he is the interpreter, or rather the revealer of the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (John 1:18). And so He is called "the Word." The title "Word of God" is used both of the Living and Written Word, and this suggests certain resemblances between Christ and the Bible. We have, first of all, certain verbal resemblances. "I am the Bread of Life," said the Saviour. "If any man eat of this bread he shall live forever" (John 6:35, 51). "Man shall not live by bread alone, but by every word of God," was spoken by him of the written Word (Luke 4:4). Again he said, "I am the Light of the world" (John 8:12); and we put alongside of this the words of the Psalmist, "Thy Word is a light unto my path" (Ps. 119:105). The Living Word "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25); and we are exhorted to "receive with meekness the engrafted Word, which is able to save your souls" (Jas. 1:12). Many other verbal resemblances might be traced out between the living and written Word.

Further, Christ and the Bible are both divine and human. In what a remarkable manner do the deity and humanity of our Lord display themselves at Sychar's well, where the Son of Man, wearied with his journey, asks for a drink of water from the woman, and afterwards offers her living water! And how human are the love stories of the Bible, of Boaz and Ruth, of Jacob and Rachel. At the same time what wondrous and unfathomable revelations are contained in such a book as the Epistle to the Ephesians. The living and written Word resemble each other in that while both are Jewish, both are universal. Our Lord was a Hebrew of the Hebrews, of the royal line; but he is the Saviour of the world. The Bible, on its human side, is an Eastern book, written in the East by Jewish penmen, and having an intensely Jewish outlook, while at the same time its message is universal in its application. Lastly, the Holy Spirit is needed to understand both the Person and the Book. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3); and the same Interpreter is necessary to enable us to understand the spiritual messages of the Bible (1 Cor. 2:14).

The Bible is the Book of the Christ. He is its centre and circumference, its heart, its life, its glory (Luke 24:27). Take Christ from the Bible and what have we left? All through the Old Testament our attention is drawn to a coming King and a coming Sacrifice. In promise and prophecy and picture we are pointed to a coming One, whose sufferings and death and subsequent glory are in certain parts depicted with minute detail (1 Peter 1:12). When we reach the Gospels we see that the coming One has come; we are face to face with the wondrous Person of the Christ of God. Passing on to the Acts, we behold the power of the same Person exhibited in and through his disciples on earth. The Book of the Acts might fittingly be called "The Acts of the Risen and Glorified Saviour, by the Holy Spirit through His servants." In the Epistles we have, among other glorious things, our Lord's precepts, while the Apocalypse gives us the programme of events that will take place at the revelation of Jesus Christ.

What does Christ say about the Bible? He stretches one arm, as it were, over the whole of the Old Testament, and sets upon it the seal of his divine authority. Speaking of the Old Testament Scriptures, he said, "They are they which testify of Me" (John 5:39). And again, "Had ye believed Moses, ye would have believed Me; for he wrote of Me." With these Scriptures he confuted his opponents. To these he appeals in proof of his Messiahship. And he takes up those Old Testament miracles which are often called in question to-day—the Flood, Jonah and the whale, Lot's wife—and he reaffirms them as matters of fact (Luke 17:27, 32; Matt. 12:40). And he stretches his other arm over the whole of the New Testament when he promises that further teaching to his disciples which they were not in a position to receive until his death and resurrection and the coming of the great Interpreter, the Spirit of Truth, Who was to lead them into all the truth (John 16:12,12). It is the Son of God himself who again and again declares himself to be co-equal with the Father (John 10:30); and it is he who underscores his atoning death (Matt. 26:28); and it is he who affirms so emphatically the awful truth of eternal punishment (Matt. 25:46).

In short, Christ sets his seal upon all that the prophets have spoken, so that the question, "Do I Believe the Bible?" resolves itself into the question, "Do I believe Christ?" Christ and the Bible stand or fall together. The living Word and the written Word testify to each other. Said Martin Luther, "There is only one Person, and only one Book." Blessed is he who rests his soul on the Person and the Book. Nothing can touch him.

Proofs are in great demand to-day. Men say they will not accept that for which they have no evidence. Honest doubt is not to be rebuked. Nathaniel was an honest doubter. "Can any good thing come out of Nazareth?" he asked. But he was open to conviction; he was ready to receive the truth; and after his interview with the Saviour, it was he who gave expression to the bold confession, "Thou art the Son of God" (John 1:49). Christ did not call for a blind, unreasonable faith. He said, "If I do not the works of My Father, believe Me not" (John 10:37).

The Bible proves itself. Think of its unique position in the world, its miraculous preservation, its fertilizing effect on the mind of man, its wonderful moral power over the lives of those who receive its teachings. It bears its own credentials, it authenticates itself. It reveals God and makes known man, and unfolds the wondrous plan of redemption in the Person and Work of the God-Man. But to the believer the strongest proof that the Bible is God's Book is the fact that he possesses the key to the Book—Christ himself. The believer does not accept the Bible as the Word of God ultimately on the authority of any man, or Church, or council. God Himself has given him the assurance that it is His Book. It is in the Bible and in the Bible alone that the spiritual man finds the explanation of the change through which he has passed. By believing on Christ he has the key to the Book. The truths of the Bible are bound up with the experiences of his new life. He might as well deny his very existence as deny that the Bible is God's Word. His conviction of the inspiration and authority of the written Word is unshakable, for he has a personal knowledge of its theme and life and glory—Jesus Christ himself. Canadian Churchman.

Church Intelligence

CALENDAR FOR MAY.

- 1—Friday.
- 3—Third Sunday after Easter.
- 10—Fourth Sunday after Easter.
- 17—Fifth Sunday after Easter.
- 21—Ascension Day.
- 24—Sunday after Ascension.
- 31—Whitsunday.

Collect for the Fourth Sunday After Easter.

Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Foreign.

A Deputation Refused.

Dr. G. N. W. Thomas, the promoter of the South Wales and Monmouthshire Nonconformist protest against the Disendowment clauses of the Welsh Church Bill, wrote to the Prime Minister on Monday in last week asking him to receive a deputation from the committee in order that they might shortly express their views. He mentioned that a similar protest was being completed in the Diocese of Bangor. To this Dr. Thomas received a reply to the effect that, in the opinion of the Prime Minister, "such a protest was an unsatisfactory way of dealing with a matter of this kind, and that there was a proper, well-recognized, and constitutional method by which electors and others in this country could make known their opinions upon matters of public policy, and that was by petition to the House of Commons. He (the Prime Minister), added later that he earnestly trusted that if anything of the sort was being organized in other parts of Wales, those responsible would revert to that practice, and thus enable the only body in this country competent to deal with the matter—namely, the Petitions Committee of the House of Commons—to deal with it. In these circumstances the Prime Minister regrets that he does not feel able to receive the members of either of the committees to which you refer in your letter."

The Royal Visit to Paris.

The King's visit to Paris is an event of great political significance. It emphasizes the reality of the working arrangement with France, which has now stood the test of several years' experience, and the genuine community of interest between the two countries. The greatest of those interests is the maintenance of peace, and the most Chauvinist of Frenchmen or Englishmen recognizes in his heart that peace is the first of his national assets. The clearing away of the old jealousies and misunderstandings with France is one of the most tremendous diplomatic achievements of our time, and, "pace" Sir Sidney Lee and his depreciatory school, it could not have been accomplished without the presence on the throne of these realms of a clever, tact-

ful, and sympathetic personality. In cementing the alliance which King Edward made possible King George is accomplishing a work of profound importance not to two great countries alone, but to the whole world. His magnificent reception in Paris is the best proof of the genuineness of French friendship—a friendship which is reciprocated to the full throughout the British Empire.

Convocation of Canterbury.

In the Upper House the Bishop of London will, on Tuesday, move a resolution with reference to the memorial presented to him at the last group of sessions respecting questions of faith and order. The question of the Revision of the Rubrics will be referred to by the President, and the attention of the House will also be directed to the Welsh Disestablishment Bill now before Parliament. The Bishop of Salisbury will ask for the appointment of a committee "to consider the question of the powers of the Bishops with respect to enforcing upon negligent clergy the better observance of full pastoral obligations." The Bishop of Oxford will move a resolution embodying the principle "that the first charge upon any industry should be the proper maintenance of the laborer."

In the Lower House the report of the Committee on the Marriage Laws (No. 479), with reference to the recommendations of the Royal Commission on Divorce and Matrimonial Causes, will be presented.

The Archdeacon of Lewisham was given notice of a motion, "That this House approves generally the manifesto on the principle of the living wage put forth by the Council of Christian witness, and respectfully requests his Grace the President to ask the concurrence of the Upper House." There is also a motion instructing the committee on the Relations between Church and State, to consider the Bill now before Parliament entitled "Blasphemy Laws (Amendment)."

The question of patronage will be introduced by the Archdeacon of Ely, who will move "That this House welcomes the introduction into Parliament of the Patronage Boards Bill as a serious attempt to deal with admitted evils."

The Archdeacon of St. Albans has given notice of a motion approving the Corn Returns Bill, down for second reading in the House of Commons.

The May Meetings.

The "May Meetings," which last from the middle of April till nearly the end of July, are now beginning, and it is fitting that the lead should be given by the venerable S. P. G., which held the first of its series of annual celebrations on Monday. It is rather a fearsome reflection that between now and the end of May some five hundred meetings of this kind will be held in London. It is all very well to gibe at an "orgy of talk," but it is talk that keeps the world moving, so long as it is not mere futility. And, after all, the speakers at missionary and other meetings of a religious type usually have something fresh, and not infrequently something inspiring, to say, calculated to quicken faith, hope, and charity alike. But the modern "May Meeting" depends less and less upon long speeches. It makes a more graphic appeal every year in the shape of cinematographic help and exhibitions of one kind and another. Missionary meetings are no longer synonyms for weariness and boredom. In-

deed, few recent developments are more remarkable or more delightful than the growth of intelligent interest in Missions reasonably conducted. We are at last learning how to be missionaries, and all sensible people are interested in hearing how that great work is being done.

Welsh Churchmen at Capetown.

Capetown is nothing if not cosmopolitan, and among its miscellaneous inhabitants it numbers quite a colony of Welshmen. These, or at least a good many of them, assembled on the afternoon of March 1st (St. David's Day), in the new Cathedral to assist in the inauguration of a chapel dedicated to their national Saint. They then took full advantage of the opportunity afforded of joining in vernacular prayers, and sang Welsh hymns set to Welsh tunes, not only with true Celtic fervor, but with a beauty of harmony, all unrehearsed, which amazed those few Saxons who were present.

The chapel, which occupies the south choir aisle of the building, is fitted up with a severe simplicity; the only touches of color are afforded by the frontlet of green and gold vesting the rough tool-marked slab which forms the Altar, and the St. David window above it. The window, it will be remembered, is the gift of Sir Owen and Lady Phillips, and has only recently been placed in position. It is small, but thoroughly satisfactory in coloring and design. The Archbishop of Capetown was present.

Prayer for the Nation's Anxieties.

In view of the "national crisis and anxieties" a united meeting for prayer and intercession, organized by the World's Evangelical Alliance, was held at the Church House on Tuesday, Lord Kinnaird presiding. The Archbishop of Canterbury sent the following letter to the Secretary: "You are right in believing it to be my firm and often-reiterated opinion that, at this anxious and difficult juncture in the history of our country, Christian folk should everywhere 'fall to prayer,' that the spirit of wisdom and understanding, of counsel and strength, may, by the power of God the Holy Spirit, be given in rich abundance to those upon whom special responsibility rests, and that, in God's own way and time unity, peace, and concord may be more firmly established among us. May He hear and answer our prayers and yours to-day!"

Hocktide at Hungerford.

"Tutti-day," the great annual occasion at the little town of Hungerford, in the pleasant valley of the Kennet (still as full of fish as when Fuller in the seventeenth century wrote of the "great trouts" to be had from its waters), celebrated on Tuesday its ancient festival of "Tutti-day," when the Constable is elected for the year. As one of the very few remaining of the old unreformed municipal Corporations, Hungerford retains its Constable, Keeper of the Keys of the Coffers, Ale-conner, and other old-time officials, who are elected at the Town-hall on this occasion. Hocktide, or Tutti-day, is determined by the incidence of Easter, and is the Tuesday after Low Sunday. At 8 A. M., the Hornblower begins to blow blasts from his horn from the balcony, and continues for an hour; the town-crier meanwhile summons "the Commoners" to attend the Hocktide jury, the electing body. The commoners, over one hundred in number, are those who participate in the privileges

of the "Borough and Manor of Hungerford," descendants of those to whom those rights were first granted by John o'Gaunt in the fourteenth century. He gave the town the freedom of the commons and the privilege of fishing in the Kennet, and with his charter conferring them gave a Charter Horn.

The election over, the Tutti-men, with elaborately decorated wands of office, adorned with primroses, daffodils, and other spring flowers, and with long silk streamers, go their rounds, exercising their ancient duties and privileges of entering the house of every Commoner, and there kissing the women and the girls, receiving the head-penny from each, and in return presenting an orange. The Hocktide customs are not omitted even at the workhouse. The Hock-tide lunch then takes place at the chief hotel. It answers to the Mayoral banquet of other towns. Here the Constable and his chief officers preside. Midway in the sitting the curious custom of "shoeing the colts" is observed. The shoemith entering, with the implements of his trade, and seizing the leg of any one present for the first occasion, he drives a nail into the heel of his boot. The "colt" thus shod is then supposed to call "Punch," whereupon he is fined half-a-crown, to supply punch for the company.

American.

All Safe in Mexico.

To the Relatives and Friends of Missionaries in Mexico:

Archdeacon Mellen, who, in the absence of Bishop Aves, is in charge of the work in Mexico City, wires that all the missionaries are safe.

The following telegram from Bishop Aves, dated San Diego, California, May 1st, reached me this morning:

"Tracy, Miss Peters and my family reached here with two hundred and sixty other Americans ordered to leave the country by the Mexican Government. Hooker School closed April 22d. St. Andrew's still open, in care of three native teachers. Property listed and in charge of British Consul. Letter follows."

Telegram from Miss T. T. McKnight, Principal Hooker School, Mexico City, May 2d, says, Safe at school with girls that could not leave. Mellen with us. May 4, 1914.

JOHN W. WOOD,
Sec'y Domestic and Foreign Missionary Society.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Rev. Wm. T. Capers Leaves Philadelphia.

On Saturday morning, April 25th, about thirty-five of the close friends of the Rev. William T. Capers gathered at the home of the Rt. Rev. Dr. Philip M. Rhinelander, to wish him Godspeed in his new work as the Bishop-Coadjutor of Western Texas. The Bishop was the celebrant in his private chapel in his house. The day following was the last Sunday of Mr. Capers' rectorship at the Church of the Holy Apostles'. In the evening he preached before the orders of the Sons and Daughters of St. George, on St. George, the patron saint of England. Among those then

present were the British Consul General, Wilfred Powell, and his staff. During the day the Bishop's robes, presented to Mr. Capers, by the congregation, were on exhibition.

The Rev. Mr. Toop Succeeds Mr. Capers.

The Rev. George Herbert Toop entered upon his duties as rector of the Church of the Holy Apostles on Sunday, May 3d. Mr. Toop was born in Wiltshire, England, and came to this country when eight years of age. He was educated in the public schools of Connecticut, St. Stephen's College, Annandale, New York, and the Berkeley Divinity School. He was made deacon by the Rt. Rev. Dr. C. B. Brewster, on June 5, 1901, and by him advanced to the priesthood May 14, 1902. He was assistant minister for two years at St. John's church, Yonkers, New York. June 15, 1903, he accepted the rectorship of St. Luke's church, Matteawan, New York, where he remained until the present time.

Tribute to Dr. D. D. Wood.

A large number of the friends of the late Dr. David D. Wood, who was for forty-six years the blind organist of St. Stephen's church, gathered there on Wednesday evening, April 29th, to pay him a deserving tribute and to unveil a marble bust of him. The music of the occasion was Dr. Wood's, who was the foremost composer of Church music in the country. Eulogistic addresses were made by Dr. J. Frederick Wolfe, of Bethlehem, Pa.; Mr. J. Warren Evans, president of the American Guild of Organists; Mr. Edward E. Allen, of Boston; the rector, the Rev. Carl E. Grammer, S. T. D., and the Rev. S. D. McConnell, who was the rector of St. Stephen's church for many years while Dr. Wood was organist. The organists who played were all his pupils. Dr. Wood's daughter unveiled the memorial.

Rev. H. L. Duhring Retires.

Thursday, April 30th, marked the completion of the Rev. Dr. Herman L. Duhring's twenty-five years as superintendent of the city mission. At nine o'clock the Rev. H. Cresson McHenry celebrated the Holy Communion. At the mid-day service Dr. Duhring made a brief address in old St. Paul's church, the City Mission's headquarters. When he reached his office he found it beautifully decked with rich flowers and during the whole day callers were tendering him their congratulations and making donations. In the evening a reception was tendered him in the Church House by the Board of Council, the Rt. Rev. Dr. Philip M. Rhinelander presiding and making the opening address. The treasurer, Mr. Effingham Perot, spoke of what he had done for the city mission and his wonderful power as a money raiser, he having secured fully \$1,500,000 during his superintendency. The assistant director of the board of health and charities spoke of the work of the city mission in connection with his department, and the Rev. James DeWolf Perry, D. D., read a series of resolutions passed by the Board of Council which are to be engrossed. They were signed by those present during the partaking of refreshments, which were served afterwards. Dr. Duhring has been made superintendent emeritus and relieved from all duties except the raising of money.

The annual service for the presentation of the united offering of the Woman's Auxiliary, the Rt. Rev. Dr. Philip

M. Rhinelander celebrating at the Holy Communion, in the Church of the Saviour on Thursday, April 29th. The rector, the Rev. Robert Johnston, D. C. L., in his address, made a plea for the continuance of missionary effort. The Bishop announced that the offering was \$7,755.44, or nearly \$2,000 more than last year.

By the will of the late J. Elwood Lee, Calvary church, Conshohocken, is to receive \$7,500, and the Conshohocken Free Library \$2,500, in trust, which is to revert to Calvary church should the library close or disband.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Archdeaconry Meetings.

The archdeaconry of Paterson met at St. Mark's, Paterson, on April 27th, with full attendance of the clergy. The morning session was given to reports from the diocesan missionaries. Rev. Dr. Gwynne read a paper upon "The sources of strength of our Church in this Country." Mrs. Pancoast presented the subject of St. Luke's Hospital at Tokyo. In the evening addresses were made by the Bishop, and Mr. Arthur E. Barlow.

On April 28th, the archdeaconry of Jersey City met at Fort Lee. Reports from the diocesan missionaries were made, giving full statement of the condition of Church Extension work. In the afternoon a very interesting address was made by Mr. Walker, sometime a teacher in China, upon our Church work in that country. In the evening the Service of Dedication of the new parish house, which has been built beside the church, was held by the Bishop, who also made an address, as did Archdeacons McCleary and Longley, and the rector, Rev. F. W. Kirwan. The parish house has cost about four thousand dollars, of which amount the diocese, through its Church Extension Fund, has given \$1,000. During Archdeacon McCleary's ministry, ten additional lots were bought about the church, making a large property, well situated. It is historic ground, for it is within the old fort where the Continental Army found foothold after the disastrous battle of Washington Heights, and from which Washington was obliged to make his hasty retreat in November, 1776, across the State of New Jersey to the western shore of the Delaware river at Trenton.

The spring meeting of the Archdeacons of Newark, Morristown and Newton, were held together at St. Paul's, East Orange, April 29th, with large attendance of the clergy. In the morning addresses were made upon the Diocesan Missionary Work by Rev. F. W. Tomkins, Jr., and Rev. H. V. Darlington, followed by discussion of Church Extension in the Diocese. In the afternoon Rev. G. M. Plaskett spoke of the work of the Church for the colored people, and Rev. Dr. F. B. Reazor and Rev. W. R. Stearly read carefully prepared papers on "The contribution of this Church to the Religious Life of the Nation."

At each of the meetings the Bishop of the diocese spoke for a half hour on "The Methods of the Clergy in Respect to Work: the Ordering of their Time, Study, Relation to Public Matters, etc."

Ordinations.

On May 1st, in Grace church, Newark, the Bishop of the diocese advanced to the priesthood Rev. E. Rupert

Noel, during the last year curate at Ridgewood. He was presented for ordination by Archdeacon McCleary, and the sermon was preached by Rev. Prof. Jenks. He takes duty in Grace church, Newark. Rev. Charles L. Gomph, and Rev. Floyd W. Tomkins, Jr., assisted in the service.

On St. Mark's Day, in the Church of the Holy Communion, Paterson, the Bishop of Newark ordained to the Diaconate three members of the graduating class at the General Seminary: John G. Martin, of the parish, presented by the rector, Rev. George M. Dorwart; Harry L. Rice, of Hackettstown, presented by Rev. Wm. M. Mitcham; Veder Van Dyke, of St. John's, Bayonne, presented by Rev. Prof. Denslow. The sermon was preached by Rev. Dr. F. J. Hall. Mr. Martin takes charge of the mission churches of Clifton and Delawanna; Mr. Rice and Mr. Van Dyke take work for the coming year on Long Island.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Prayer for the Mexican Trouble.

The following prayer has been set forth and authorized by the Bishop of Washington for use in the services of the Church in this diocese during the continuance of the Mexican troubles:

"O Lord God Almighty, who never failest to help those who trust in thee; look down in mercy, we humbly beseech Thee, upon this nation, and guide us in our high endeavor to establish righteous government, true peace and lasting prosperity among the sorely troubled people of Mexico. Give wisdom, courage and patience to the President and his counsellors, and to the Senators and Representatives, in all their undertakings. Defend our soldiers and sailors; strengthen them to fulfill their tasks bravely and wisely; and replenish them with the solace of thy Holy Spirit in every hour of suffering. Sustain us in times of alarm and trial, and comfort them that mourn. Deliver us, we implore thee, from the horrors of war, and bless as well the people of Mexico as these United States, with speedy and honorable peace. We ask these things in the Name and for the love of Him who sitteth on the throne judging right, thy Son, our Lord and Saviour Jesus Christ. Amen."

Girls' Missionary Club.

On Monday of last week, the Girls' Missionary Club of the Diocese held its April meeting at the home of Miss Glorvina Gordon, Georgetown, and had as its guest the Rev. Dr. Bratenahl, who gave its members an instructive talk on "The Church's Present-Day Opportunities in the World-Wide Mission Field." Dr. Bratenahl is always an interesting speaker.

St. Patrick's Mission.

St. Patrick's mission, the youngest mission in St. Alban's parish, was started Sunday after Trinity, October 22d, 1911, in a rented house at 22 Foxhall road. From the first, the mission flourished, and it was soon seen that, if the work was to grow, it must have larger quarters.

Near the house where the work was begun there was an old family graveyard, occupying a lot sixty by eighty feet, which had belonged to the Lingan family. There were buried Gen. James McCubbin Lingan and his wife, Janet Henderson Lingan. Their bodies were

some years ago removed to Arlington and the lot then owned by Mrs. Elizabeth G. Calvert and her sister, Miss Cornelia P. Randolph, was deeded to the vestry of St. Alban's parish, for the site of the new mission.

There, on Sunday, May 3d, the Bishop laid the corner-stone of a chapel of brick construction and slate roof, which will seat one hundred and fifty people, and which, it is hoped, will prove the nucleus of a large work for the Church. The Bishop was assisted by the rector of the parish, the Rev. Charles T. Warner, and several other clergymen.

In the two years of its life, St. Patrick's mission has grown from small beginnings to large numbers in the Sunday School, baptisms and confirmations, all of which are steadily on the increase.

St. Andrew's Church For Sale.

It is announced that St. Andrew's church, Washington, the Rev. Jay Johnson Dimon, rector, is for sale. The church has, since its erection, been burdened by a heavy debt, which the congregation is not able to meet, and the sale of the church, if sufficient in the amount hoped for, will result in the building of another church in a more eligible and desirable location for several reasons. It was built under the rectorship of the late Rev. Josiah B. Perry, who was the rector of the parish for twenty-three years.

Rev. Mr. Dimon Improving.

The rector of St. Andrew's, the Rev. Mr. Dimon, who became too ill Easter Day to fully serve in his church, is gradually improving and hopes soon to be restored to good health. So may it be!

The Washington Clericus met on Tuesday of last week, in the parish house of the Church of the Advent, the Rev. Edward M. Mott, rector, and after refreshments, served by the ladies of the Church, acting for the rector as host, had the pleasure and advantage of an address by Chaplain Brown, who spent four years on the Canal Zone, and gave encouraging accounts of the Church's work—results which, said the chaplain, more than compensated for every hardship endured by the missionary.

The work of the demolition of St. John's Orphanage, Washington, has begun, in preparation of conditions for the building of the new six thousand dollar home, on the same site. While the new home will be begun under the direction of Arthur B. Heaton, architect, of Washington, much interest is added to the fact that the new building was designed by Architect Lynch Luquer, of Boston, who, during his boyhood, attended St. John's church. While the new home is being constructed, the ninety-seven inmates of the present home will be cared for in the Home's farm, near Fort Myer, Virginia.

The eighteenth Annual Council of the Daughters of the King, of the Diocese of Washington, was held in St. Paul's church, Washington, April 30th, beginning at 10 A. M. The Bishop held a Quiet Hour.

On Monday evening, May 4th, in St. John's parish hall, Washington, at 8 o'clock, a lecture to men only, was delivered, about conditions in Alaska, by Miss Florence Langdon, who has spent ten years as a missionary in that wonderful country. Miss Langdon is a daughter of the Rev. Chauncey Langdon, D. D., deceased, for many years a prominent Church clergyman in Europe and the United States. The lecture

was under the auspices of Bishop Harding.

I see it stated in a Washington paper, that the Rev. Charles E. Malmann has resigned the rectorship of William and Mary ("Picawaxey") parish, Charles county, Maryland, to take effect immediately after our Diocesan Convention, when he will go to New Mexico, to work under Bishop Howden. Also, I note that the Rev. James W. Smith has resigned the rectorship of Trinity parish, Charles county. Thus, two large parishes have gone vacant in the same county. W.

SOUTH DAKOTA.

Rt. Rev. George Biller, Jr., D. D., Bishop.

A Prayer for Peace.

A prayer issued by the Bishop to the clergy of the diocese to be used at public service, together with the prayer for the President of the United States:

O Almighty God, the supreme Governor of all men, whose power no creature is able to resist, to whom it belongeth justly to punish sinners and to be merciful to those who truly repent; look down with pity, we humbly beseech thee, upon the people of Mexico and upon all others who are engaged in warfare or in civil strife. Have mercy upon all who are exposed to peril, sickness and death; comfort the prisoners; relieve the suffering; sustain the dying; console the bereaved. Strengthen everywhere the cause of of righteousness, truth and justice. Remove all causes and occasions of war and tumult; and, of thy great goodness restore peace in all the earth; Through the Prince of Peace, thy Son, our Saviour, Jesus Christ. Amen.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Consecration of St. Paul's church, Flatbush.

In a service of over three hours' duration, St. Paul's church, Flatbush, was consecrated on Sunday morning, April 26th, by Bishop Burgess, who was assisted by several of the clergy of the diocese. The service also marked the twenty-fifth anniversary of the rectorate of the Rev. Dr. Townsend G. Jackson, which occurred on March 22d, last. Despite a storm, the church was crowded. Among the well known people present were the Hon. William C. Redfield, Secretary of Commerce, and Mrs. Redfield, who are members of St. Paul's and who came from Washington especially to attend the consecration services.

The services were very impressive. At 11 o'clock the Bishop entered the church, accompanied by the assisting clergy, who were the Rev. Dr. Henry C. Swentzel, of St. Luke's, Brooklyn; the Rev. Dr. Robert Rogers, of the Church of the Good Shepherd; Archdeacon Webb; the Rev. William Morrison, the Rev. Ernest V. Collins, of the Church of St. John the Baptist; the Rev. N. P. Boyd, of St. Philip's church; the Rev. Dr. George T. Breed, of Philadelphia; the Rev. F. G. Hoyt, of Columbia, Pa., formerly assistant to the rector, and Dr. Jackson. The wardens and vestrymen who preceded the Bishop and clergy were Messrs. Frank L. Tappscott and ex-Senator Charles H. Fuller, president of the Church Club during the past year; Alfred Matthews, Robert Gibson,

William S. MacDonald, William K. Clarkson, Harry N. Covell, Walter L. Caste, John Gedhill, William A. A. Brown and Charles C. Heuman. The choir was preceded by two trumpeters.

The sermon was preached by the Rev. Mr. Hoyt, whose text was from St. Paul's Epistle to the Romans, 12:15: "So we being many are one body in Christ and every one members one of another."

At a jubilee service in the evening every seat was taken. The Rev. Dr. James Clarence Jones, of St. Mary's church, Brooklyn, preached the sermon, in which he traced the steady progress of the parish under the able leadership of Dr. Jackson. Dr. Jones also voiced the high esteem in which the rector is held by his fellow clergymen in Brooklyn.

"St. Paul's church, in the village of Flatbush," as the parish is still known, was organized on Sunday, July 3d, 1836, in the consistory room of the Dutch Reformed church in Flatbush, the Rev. Dr. Benjamin Clark Cutter, of St. Ann's-on-the-Heights, officiating at the organization. The corner-stone of the first church building was laid on August 13, 1836, by Bishop Onderdonk. The first rector was the Rev. T. G. Brittain. In 1889 the church building was enlarged. Work on the present edifice was begun in September, 1900, and Bishop Burgess preached the first sermon in the new structure on March 9, 1902. The lot and church cost about \$97,000, all of which sum was obtained from voluntary contributions; none from entertainments of any sort.

Dr. Jackson, who is very popular in Brooklyn, has built up one of the strongest parishes in the borough during his twenty-five years as rector of St. Paul's. There is a contributing membership of over 1,600 and the Sunday School has more than 500 scholars. Over 1,100 persons received the sacrament on Easter Day. As one of the vestrymen said, "The church is in splendid financial shape and the condition a church should be in."

An Interesting Exhibit.

The eighth annual parish exhibit of the Church of the Holy Trinity, Brooklyn, was held on Tuesday afternoon and evening, April 28th. The exhibits, twenty-two in number, were shown in the Hall Memorial House, 157 Montague street, and the Guild House and Trinity House, 122-124 Pierrepont street. A great many people visited the exhibits in the course of the afternoon and evening. At 4:30 in the afternoon, and again at 8:30 in the evening, an hour's entertainment was given, during which there were calisthenics and folk dancing by the girls and first-aid-to-the-injured drills by the boys.

One interesting feature of the exhibit was a chart showing the work of the parish and the organization under its guidance. Referring to the work of the boys and young men athletic clubs, the rector, Rev. John Howard Melish, stated that the attendance from July to March had been 22,847, and that 1,400 people visit these clubs weekly. The thirty silver, bronze and plaque trophies won by Trinity athletes constituted a favorite rendezvous for the young people of the parish.

A significant series of photographs, entitled "Work Done and Undone," by the Social Service League of the parish, depicted the dark rooms, tenements and other unhealthful conditions that have been corrected by the workers of this organization. In the employment section, the work of making garments

was shown. Here poor women are enabled to make money by sewing for hospitals, making sheets, towels and surgeons' gowns. Several dresses made by children from four to fifteen years were displayed. The cooking classes exhibited dishes of their own making and served a buffet supper at six. During the afternoon and evening refreshments were served by the Holy Trinity Aid Society and the Girls' Friendly Society.

In the twenty-two organizations of Holy Trinity parish and in the congregation, about 3,000 people are comprehended.

Service for Indians.

Madison Square Garden, in Manhattan, witnessed an unusual sight on Sunday morning, April 26th, when a service for the Indians of the 101 Ranch Wild West show was held, at 9:30. The sermon was preached by the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn. The service was arranged by the Rev. Philip Rien, one of the missionaries of the Brooklyn City Mission, who has been visiting the red men of the big show daily since they came to New York. Rr. Rien discovered that about thirty-five of the Indians were communicants of the Church and suggested to the Indians that they have a regular Church service, to which proposition they assented heartily.

It occurred to Mr. Melish that a celebration of the Holy Communion would be of great spiritual benefit to the Indians in the bewildering metropolis; he accordingly asked them if they would not like to have such a service in a church. They replied very gladly in the affirmative.

On the Thursday following, April 30th, the Communion service was held in Grace church, Manhattan. Over 250 Indians, cowboys and cowgirls were present, in full regalia. The Grace choir boys choir was on hand, but the most interesting feature of the music was the singing of "Rock of Ages," by the Indians, in their native tongue. The Rev. Dr. Slattery, of Grace church, officiated in the Communion service, assisted by Mr. Melish. About thirty-five Indians received the sacrament. Dr. Slattery gave a talk on the work among the Indians of the late Bishop Brewer, whom many of his listeners had known well. After the service a Prayer Book and Hymnal was given to each of the Indians in their native Sioux language.

Marriage of a Clergyman.

The marriage of the Rev. William Sheafe Chase, D. D., rector of Christ church, Bedford avenue, Brooklyn, and Miss Fannie Louise Jackson, took place in St. John's Methodist Episcopal church, on Monday, April 27th. The ceremony was performed by the Rev. Dr. David G. Downey, a former pastor of St. John's church, assisted by the Rev. Robert M. Moore, D. D., present pastor, and the Very Rev. John R. Moses, Dean of the Cathedral of the Incarnation, Garden City. There was a large number of guests, among whom were former Governor and Mrs. William Sulzer, who are warm friends of Canon Chase. Among the ushers were the Rev. Reginald Heber Scott, Canon Chase's assistant, and the Rev. John T. Gersterberg. Following the ceremony a reception was held in the church parlors, and then the rector and his bride left for a three weeks' trip, while the attendants and immediate relatives dined at the Hanover Club. Canon and

Mrs. Chase will return to Brooklyn in time to participate in the Ascension Day festival in Christ church, on May 21st.

The Rev. Harry L. Rice, who was ordained in New Jersey on April 25th, will be the regular assistant to the Rev. S. C. Fish, whose charges are St. Ann's, Bridgehampton; St. John's, Southampton, and Pon Quoque chapel, at Good Ground. Mr. Rice preached his first sermon on Sunday, April 26th.

The annual Church services of the Fourteenth Regiment of Brooklyn were held at All Saints church, Seventh avenue and Seventh street, on Sunday afternoon, April 26th. The sermon was preached by the Rev. Henri F. Sattig, rector of St. Philip's church, Dyker Heights, and chaplain of the regiment. The men made a fine appearance as they marched to the church from the armory, Eighth avenue and Fourteenth street.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Annual Council of Woman's Auxiliary.

The twenty-third annual Council of the Woman's Auxiliary of Mississippi, Mrs. Theodore DuB. Bratton, Diocesan President, was held in the Church of the Redeemer, Biloxi, the Rev. C. B. Crawford, rector, from the 21st to the 23d of April, and was pronounced by all as one of the best in attendance and interest ever held in the diocese. It was also declared an inspiration to all in the interest of missions. The Rev. Doctor Logan, of Pass Christian, preached the opening sermon. The Rev. Chas. W. Hinton, of All Saints College, Vicksburg, made an address on the subject of Christian Education, and Mrs. Henry Leverich, Jr., president of the Louisiana branch of the auxiliary, and guest of honor, was present throughout the Council, and made some forcible and telling addresses. The Auxiliary and Juniors of Biloxi took an active part in the meetings. The second day of the Council a lunch was served by the ladies of the parish, and a reception was given by Mrs. Byrd Enochs, president of the Biloxi branch, which was greatly enjoyed.

The Juniors gave the play, "The Plea of the Pennies," Mrs. S. P. North directress and leader, in the parish house. At the afternoon service in the church the rector of the parish presented a second class for confirmation, making seventeen during the year. Bishop Bratton's presence and interesting talks added greatly to the success of the Council, conferring missionary pins with the motto "The World for Christ" upon twenty younger members of the Lenten choir, including the Junior Auxiliary, which were awarded by the rector of the parish. Four gold crosses, quite unexpected, were awarded to the Lenten weekday organists and leader of the choir. A motor boat ride up the Biloxi river was a feature of the Council. The delegates elected to the Provisional Council in New Orleans, next fall, were as follows: Mrs. William Mercer Green, of Jackson, Miss Flora Walthall, of Jackson, and Mrs. Byrd Enochs and Mrs. Foucher Dunbar, of Biloxi. Alternates—Mrs. J. Brown, Vicksburg, Mrs. F. F. Neville, Meridian, Mrs. Philip Gardener, Laurel, and Mrs. Musgrove, Fort Gibson. An invitation was accepted to hold the next Council at Columbia, Mississippi.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Meeting of the Archdeaconry.

On Tuesday, April 21st, the spring meeting of the Archdeaconry of Harrisburg was held in Christ church, Lykens. On the arrival of the morning train at Lukens the Bishop and the other clergy of the archdeaconry were met and taken in automobiles to the New Orthodox Church of the Ascension (Russian) where they were received by the Rev. Meftody Nasvishuk, the priest, and a congregation mostly of men. After joining with them in celebrating the Russian Easter services addresses were made by Bishop Darlington and Archdeacon McMillan, which were replied to by the Rev. Meftody Nasvishuk, after which the Bishop and other clergy were taken to Christ church, where the regular archdeaconry services were held. At 3:00 o'clock P. M. the Bishop confirmed a class of nine. The Russian priest was in the chancel at the time and made a short address. A large congregation of Russians filled the rear of Christ church. At the conclusion of the services the Russian National Hymn was sung by the whole congregation as a recessional. Archbishop Platon is expected to visit this new Church of the Ascension in the near future and has accepted an invitation to be the guest of Bishop Darlington at Harrisburg when he makes this visitation.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Annual Meeting of Junior Auxiliary.

The Junior Auxiliary of Maryland met in annual session on the afternoon of April 25th, at the Pro-Cathedral, Baltimore. There was a large attendance. Several new branches have been welcomed during the year, including which the entire enrollment of parish branches is now forty. Three scholarships, two in China and one in South Dakota, are supported by three parish branches, and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. The officers are: Honorary president, Miss Mary R. Snowden; president, Miss Mary B. Pitts; vice presidents: Miss Nettie O. Crane, Mrs. S. M. Shoemaker, Miss Bertha M. Hamilton and Mrs. J. Maurice Rhodes; secretary, Miss Mary H. Nussear; educational secretary, deaconess M. H. Peet; treasurer, Miss Rebekah Harrison. Interesting and inspiring addresses were made by Bishop Murray, the Rev. Arthur M. Sherman, of China, and the president. The offerings, amounting to more than \$300, were for St. Hilda's School, Wuchang, China, and for general missions in China. After the meeting the members of the Auxiliary were entertained by Bishop Murray at the Episcopal residence.

Brotherhood of St. Andrew.

The fourteenth annual session of the tri-diocesan Convention of the Brotherhood of St. Andrew, composed of the members of the Senior and Junior chapters in the three dioceses of Maryland, Easton and Washington, was held in Baltimore on Saturday and Sunday, April 25th and 26th. The attendance was not as large as usual. The opening service was held on Saturday morning in the Memorial church, at which the associate rector, the Rev. W. Page

Dame, welcomed the members of the Convention, and the Bishop of Maryland delivered "the charge" to the Brotherhood. A business session followed, and after luncheon, the Senior and Junior conferences convened in the parish house. The general subject of the Senior Conference was, "Personal work with men for Christ," and addresses were made by representatives of various chapters, on 1, Opportunities—"He first findeth his own brother," 2, Means—"And he saith unto him, 'We have found the Messiah.'" (a) At the regular service; (b) at the special service; (c) at Church meetings; (d) in Bible classes. 3, Fulfilment—"And he brought him to Jesus." The general topic of the Junior Conference was, "A Boy's Personal Work with Boys for Christ," which was generally discussed under the heads, "Opportunities for a Junior's effort; Means for a Junior's Work, and Results of a Junior's Efforts." At 4 P. M. a joint assembly for Seniors and Juniors was held, at which reports of the conference were made, and a helpful address on "Personal Work" was delivered by Dr. E. B. McCarthy, president of the Philadelphia Assembly. Officers for the ensuing year were elected as follows: President, Mr. John Hodges, of Baltimore; first vice president, Mr. John Manley, of Washington; second vice president, Mr. J. W. Shanahan, of Easton; secretary and treasurer, Mr. Francis Walter, of Washington.

At 8 P. M., there was a mass meeting for men, held in the church. The general subject of the evening's address was, "Feeding the Multitude." Mr. George H. Randall, national associate secretary of the Brotherhood, spoke of the work of the Brotherhood at large. Mr. George M. Kimberly spoke on the topic, "The Multitude—the Need." Mr. William H. Singleton, of Washington, spoke of "St. Andrew, the Apostle—The Way." Dr. John Wilkinson, of Philadelphia, delivered a stirring address on "The Lad—The Way," the keynote of which was "Save the boys," and the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, closed with an address on "Christ, the Master—The Fulfilment."

"On Sunday, at 7:30 A. M., there was the annual celebration of the Corporate Communion at the Pro-Cathedral, the Bishop of Maryland being celebrant.

At 11 A. M., at the Memorial church, the Convention sermon was preached by the rector, the Rev. William M. Dame, D. D.

The closing service—a mass meeting for Senior and Juniors—was held at the Pro-Cathedral at 3 P. M. After a short address by Canon Thomas Atkinson stirring addresses were delivered by Mr. Carroll S. Alden, instructor in English at the U. S. Naval Academy, on "The Man's Need of the Church," and by the Rev. Randolph H. McKim, D. D., rector of the Church of the Epiphany, Washington, D. C., on "The Church's Need of the Man."

Daughters of the King.

The twenty-first annual Convention of the Maryland Council of the Daughters of the King was held on Wednesday, April 29th, at the Church of St. Michael and All Angels, Baltimore.

A special devotional service preliminary to the meeting of the convention was held on Tuesday evening, April 28th, at the Church of Our Saviour, with an address by the rector, the Rev. Benjamin B. Lovett.

At the opening session of the Convention, on Wednesday afternoon, after

an address of welcome by the Rev. Charles Fiske, D. D., rector of the parish, an inspiring "charge" to the Council was delivered by the Bishop of the Diocese. There are sixteen chapters in the diocese, which report a total membership of about 300, and about 150 delegates, representing every chapter in the diocese, were present at the Convention. Officers for the ensuing year were elected as follows: President, Miss Mary C. Packard, of Ascension church; vice president, Mrs. W. H. Stiles, of the Pro-Cathedral; secretary, Mrs. C. McLean Bingley, of St. Michael and All Angels; treasurer, Miss Helen Herbert, of the Pro-Cathedral; corresponding secretary, Miss Nellie Mitchell.

At the closing meeting at 8 P. M., an interesting and stimulating address was delivered by Deaconess Pell-Clarke, of New York.

Girls' Friendly Society.

The annual service of the Girls' Friendly Society of the diocese was held at the Church of St. Michael and All Angels, Baltimore, in the afternoon of the second Sunday after Easter, with a special sermon by the rector, the Rev. Charles Fiske, D. D.

NEW YORK

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

News Notes.

That part of New York which witnessed Indians in full Dakota costumes, march down Broadway and into Grace church one day last week, was tremendously impressed. The Indians were from a circus, and the service they attended was the Holy Communion, with sermon by the Rev. Dr. Slatery. Crowds swarmed about the church when they went in and when they came out. A hymn was sung in the Dakota language, and an interpreter made the sermon plain. Beautiful Grace interior was even more beautiful when its pews were filled with people in Indian costumes. Churchmen recalled the history of Bishop Hare's work.

New York kept Peace Sunday, May 3d, almost every pulpit making mention of Mexican difficulties from pulpit, and many using a prayer sent out by Bishop Greer, who is president of the Carnegie Church Peace Union. In his letter to his clergy the Bishop said the danger has by no means passed, and that world peace is far larger than the contentions between Mexico and ourselves. He declared his belief in several recent addresses that Mexicans are not as bitter against us as their political leaders would have us think.

The Rev. E. H. Van Etten, assistant at Trinity church, Boston, has been elected rector of Christ church, New York, and it is reported he will accept. If he does so he will succeed the Rev. George Alex. Strong, who resigned and is now on a tour of the world for his health.

Those who are worried by the Easter-tide bulletin sent out by the General Board of Missions, wherein it is stated that the Board is in danger of ending its year in August \$300,000 behind, may or may not be comforted to learn that the Presbyterian Board of Foreign Missions, representing the great northern body of the name, has just closed its books \$292,000 behind. Its receipts were \$304,000 larger than the previous year, and its difficulties are due to people giving through it to special causes instead of to causes to

which the official board had committed itself.

Cathedral trustees have elected Messrs. Cram and Ferguson, of Boston, as architects of the nave, and announce that it will not be necessary at this time to determine the architecture. The exterior is still subject to discussion as to style, but the nave will show only walls. There is in hand about \$100,000, but by fall it is hoped \$200,000 will have been secured and work started. The trustees have set aside sites at the northeast corner of the grounds on which to erect houses for residences of canons. The term of Canon Douglas has expired and he has retired from the staff. The seven great windows around the sanctuary, above the respective chapels, are to tell the story of St. John's visions. The central window, The Light of the World, is already in place, a memorial to the late Ambassador Reid. A contract has just been let with a London maker for three additional ones. They cost \$5,000 each. Their material is thirteenth century glass.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. W. S. Capers, D. D., Coadjutor.

Annual Council.

The tenth Annual Council assembled on April 29th, in St. Mark's church, San Antonio, Rev. Phillip Cook, rector. Holy Communion was celebrated at 10 o'clock by Bishop Johnston and Bishop Tuttle. The Bishop of the Diocese then read his twenty-sixth annual address.

The Bishop said, "We meet in the fortieth year since the organization of West Texas as a missionary district. I trust it may be with us as it was with the Israelites under Moses, who after forty years' wandering in the wilderness, reached the promised land under their young leader, Joshua. The forty years was a necessary part of the preparation of the Hebrews, and so it has been with us. Even after I came here it was a long time before the old spirit of the frontier was trained and tamed. To-day the new and improved order is coming in steadily when religion, education and manners are building up this great commonwealth of Texas. We may take a pardonable pride in the share this Church of ours has had in bringing about the conditions which now exist which point to a future still happier. We may freely admit that our Communion did not prove itself altogether well fitted to deal with the pioneer conditions, but we avoided the mistake of not being early on the ground. Our orderly methods, our reverence for sacred things and sacred places, our solemn, and on suitable occasion stately, services, all belong to our advancing civilization and will prove increasingly fitted to it. The task before us is to measure up to the opportunities to present the religion of Jesus Christ to this new Texas. We, of the Episcopal Church, are not equal alone to this undertaking. Let us continue in the most fraternal spirit to call on all our brethren in the other boats to join with us that by united efforts we may catch in the gospel net such a large part of our citizenship as to make of this once certainly Christian nation, though now doubtfully so, the mightiest force for God and righteousness.

"I invoke upon you under your young incoming leader the power of the Holy Spirit. It will not be permitted me to enter into the promised land here,

but from some Mount Pisgah I trust may view and rejoice in every victory you may win for God and his Son through His Church.

"Since our last assembling, the soul of Rev. E. J. Valsley was released from its earthly prison house of pain. No clergyman of the diocese knew so well how to deal with the country people. He was the most patient, cheerful and hopeful man under long suffering that I ever knew.

"At our special Council last November, you granted my request for a Coadjutor, and elected Rev. William Theodotus Capers, of the Church of the Holy Apostles, Philadelphia. On the day after to-morrow, I can say with old Samuel, 'Behold the king whom you have chosen and whom you have desired' and whom to secure you have labored most nobly, and behold the Lord Himself has, as we trust, set this leader over you. If you will fear the Lord as loving sons and obey His voice and not rebel against the commandment of the Lord, then shall both you and the king that reigns over you continue following the Lord. As for me, God forbid that I should sin against the Lord by ceasing to pray for you."

The Council was addressed by Bishops Tuttle and Partridge. Rev. U. B. Bowden was elected trustee of the University of the South. Last year's members of the Standing Committee were re-elected as follows: The Rev. Albert Massey, of Boerne; Rev. A. W. Burroughs and Rev. Philip Cook, of San Antonio; Messrs. O. J. Woodhull, A. W. Seeligson and S. G. Tayloe. Diocesan School Board: Rev. Messrs. Phillip Cook, J. W. Sykes, U. B. Bowden and Messrs. J. H. Savage, S. G. Tayloe, R. W. Hudson. Diocesan Board of Religious Education: Rev. Messrs. Albert Massey, John Ridout, R. Y. Barber, Messrs. E. Galbraith, W. A. McDuffee, E. G. Hicks. Committee Auxiliary to General Board of Missions: Rev. Messrs. John Lyons, R. Y. Barber, C. W. Cook, G. W. Hurlbut. Social Service: Rev. Messrs. Cook and Ridout vice: Rev. Messrs. Cook and Ridout Church News: Rev. Dr. L. S. Bates. Delegates to Provincial Synod: Rev. Messrs. R. Mercer, J. W. Sykes, Philip Cook, B. S. McKenzie and Messrs. J. A. Chase R. Galbraith, J. B. Kennard, F. P. Sames.

The next annual session will meet at St. Mark's, San Antonio, May 12th, 1915.

On April 30th, the West Texas Branch of the Woman's Auxiliary made their Corporate Communion in the morning, and in the afternoon held their annual business session at St. Mark's church. Later in the afternoon the corner-stone was laid of Christ church, the Rev. John Ridout, rector, Bishop Johnston laying the stone and the presiding Bishop preaching.

On May 1st, only a brief council session was held, this being in the afternoon, when the Bishop-Coadjutor was welcomed in the name of the Diocese by its oldest clergyman, the Rev. Dr. J. T. Hutcheson. Bishop Capers then delivered his primary address. At noon on this day a luncheon was given to the distinguished guests. The presiding Bishop was presented with a loving cup, via the Bishops and Council, another cup was given via the women of West Texas to Bishop Johnston. In recognition of his thirty years' ministry in this diocese, a purse was offered by his friends generally to the Rev. A. W. Burroughs, which was intended to contain \$300, but proved to amount to \$400.

On the evening of the same day, in

the parish house, a concert of Church music was given under the direction of H. W. B. Barnes, choirmaster of St. Mark's.

On May 2d, in the morning, was held the missionary mass meeting of the Woman's Auxiliary, and in the afternoon, that of the Junior Auxiliary. At both meetings brief addresses were made by all the Missionary Bishops present, and also by the Rev. Dr. H. L. Burleson, the Rev. Secretary Eckel, and the Rev. W. B. Capers. The programme of the week was closed that evening with a reception to Bishop and Mrs. Capers, on the lawn of St. Mark's church.

Consecration of Bishop Capers.

The Rev. William Theodotus Capers was consecrated Bishop-Coadjutor of West Texas on Friday, May 1st, 1914, in St. Mark's church, San Antonio, the Rev. Philip Cook, rector. As the Bishop of the diocese, the Rt. Rev. J. S. Johnston, had formally relinquished all ecclesiastical authority, Bishop Capers becomes in fact the Diocesan.

Holy Communion was celebrated by the officers of the Council at 7 o'clock, and with Morning Prayer was again celebrated at 7:30 o'clock by the Standing Committee clergy. The consecration service took place at half-past ten. The presiding Bishop was the consecrator, the Bishop of Florida and West Texas the co-consecrators, the Bishop of Lexington, the preacher, the Bishops of Mississippi and North Texas the presiders. The Bishops of West Missouri, Texas and New Mexico, with all of the above named, joined in the laying-on-of-hands. The attending presbyters were the Rev. Walter B. Capers and W. P. Witsell. The Rev. Dr. J. T. Hutcheson and the Rev. Wallace Carnahan were honorary attending Presbyters. The new Bishop was presented by Bishop Weed, with the episcopal ring of his father, the late Bishop Capers, of South Carolina. Bishop Burton presented a pectoral cross on behalf of his former congregation in Lexington Cathedral. His episcopal robes were the gift of his parishioners in Philadelphia.

IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Annual Convocation.

The seventh annual Convocation convened Wednesday evening, April 22d, in St. Michael's, Boise. The Bishop and several of the clergy took part in the service. The Rev. Mark Rifenbark preached the Convocation sermon. At 10 o'clock Thursday morning, the formal opening of the Convocation began with a service in St. Michael's, the Bishop reading his annual address and afterwards administering the Holy Communion to the largest number of clerical and lay delegates that we have had at any Convocation so far in our district. The Bishop reported having confirmed 235 persons since the last Convocation and having personally baptized thirty-seven, and held services in most of the Idaho Missions. In referring to the General Convention, the Bishop said, "It was a wonderful Convention; the Bishop, clergy and laity of New York did all in their power to make it a success. Their hospitality was just what you might expect in so great and generous a city. In summing up the whole work of the Convention, I think I can safely say it manifested a good judgment, which is very encouraging to all those who desire the welfare of our

Zion." He spoke of the good work of the Fort Hall Indian Mission in a religious way and reported that all the debt on the mission had been paid. St. Margaret's School had done a good work last year, but had suffered severely from the depressed financial conditions in this part of the country. To do its best work it should be sustained by some form of endowment and thus become less of a problem to the Bishop.

St. Luke's Hospital had an excellent record for the year in taking care of from a thousand to twelve hundred people. That it paid its running expenses and succeeded in doing a great deal of work in helping the destitute. The average number of patients is between forty and fifty. There are thirty young women in training. The debt for construction of the new wing has been reduced from \$38,000 to \$15,000 and a lady promised to give \$2,000 if the rest is paid by January 1st, 1915, so that now the complete payment of all debt on our institutions is near at hand.

We have one Bishop and twenty-three clergymen and three candidates for orders at work in the district. We need several more. In closing, the Bishop said, "We are often discouraged, but we must remember in the last few years our number of clergymen in Idaho have increased fourfold, our communicants fourfold, our contributions for self-support eightfold, our Sunday School scholars fourfold; and whereas at the beginning of my work here we only gave about a hundred dollars to General Missions a year, we are now giving well nigh two thousand dollars and have never once failed in paying our full apportionment.

"In regard to the great problems that confront our Church throughout America, I am sure we all take an intelligent interest in them. Many of them are simply new forms of questions that have arisen through the ages in regard to the work of the Church in the world. That struggle between light and darkness, between righteousness and wickedness, between selfishness and sacrifice, must continue through the ages. In our small sphere we must take part in some phase of these great problems. We must be courageous for the truth, but temper our zeal with wisdom. We must, while standing firmly for the truth, learn to distinguish between essentials and non-essentials, between the great principles for which we must suffer martyrdom, if necessary, to vindicate them, and the non-essentials which often may be changed or be modified. Unhappily it is the fact that most of the separation that hinders Church growth originates in prejudice about things which in their last analysis are not necessary to the well being of the Church. What we need most of all is, that we, as a national Church, lay aside our internal agitations and get together in absolute loyalty to our Lord Jesus Christ and the faith expressed in the great creeds and exhibited in the Sacrament of Baptism and the Supper of the Lord. Surely, my friends, there is a great meaning for us in that commission which our Lord gave His Church at the time he was taken up into the heavens, saying, 'All power is given unto me in heaven and earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world.' Amen."

The various business sessions of the

Convocation were most helpful, and the reports all had an optimistic tone and indicated a devoted, earnest band of missionary workers in Idaho, co-operating with each other in the work of the Lord and thoroughly loyal to their Bishop. Mr. G. H. Hackett was elected treasurer in the place of Mr. D. D. Williams, a devoted Churchman who died last year. Rev. A. Chamberlaine recently appointed archdeacon by the Bishop, was elected as secretary of the Convocation in place of the Rev. D. H. Jones, who felt it his duty to resign after six years of faithful service.

In the evenings special services with addresses were given. On Thursday in behalf of Missions, Archdeacon Stoy, speaking on his work, Rev. Mr. Creasey on the Indian work and Rev. Mr. Watson on work among the young people at the University of Idaho.

On Friday night a meeting was held in the interest of religious education with addresses by the Revs. Franck,

On Friday there was a meeting of the Woman's Auxiliary, which began with a Service and Holy Communion in St. Michael's Cathedral, the Bishop delivering the address and commending very warmly the excellent work done by the Woman's Auxiliary and the various Church Guilds. He reappointed Mrs. Johnesse as president for the ensuing year. After the service the President called the auxiliary to order in the Bishop Tuttle Church House and read a most excellent address, showing that progressive work was being done and that the interest in the work is steadily increasing.

There were many excellent reports, and capable officers were elected for the ensuing year. The ladies of St. Michael's, Christ church and Grace church served delightful lunches during the Convocation at noon each day. Roach, Vincent and Somerville.

Saturday evening Bishop and Mrs. Funsten held a reception for the Convocation and the friends of the Church at the Bishop's house, which was largely attended.

Ordinations.

On Sunday morning, April 26th Rev. Wilford E. Roach, deacon in charge of Holy Trinity, Wallace, was advanced to the priesthood by the Rt. Rev. J. B. Funsten in St. Michael's Cathedral, Boise, being presented by the Revs. H. G. Taylor and J. Watson. Mr. Roach will continue in charge of Holy Trinity church, Wallace, Idaho.

On the Second Sunday in Advent, Thomas Ashworth was ordained to the diaconate in St. James church, Payette, Idaho, being presented by Rev. E. P. Smith. Mr. Ashworth has been placed by the Bishop as deacon in charge of St. James Mission, Payette, Idaho.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Eastern Convocation.

The Eastern Convocation of the diocese will be held at Zion church, Charles Town, Rev. J. S. Alfriend, rector, on May 12th, 13th and 14th. The order of service will be as follows:

Tuesday, May 12th—Preparatory service by the dean, Rev. R. E. L. Strider, 8 P. M.

Wednesday, May 13th—Sermon by Rev. G. A. Gibbons and administration of the Holy Communion by the Bishop, 11 A. M.; business meeting and reports, 2:30 P. M.; missionary service, 8 P. M.

Speakers, the Bishop and Rev. J. W. Ware and Rev. R. E. L. Strider.

Thursday, May 14th—Service and sermon by Rev. C. C. Durkee, 11 A. M.; Shenandoah Valley Sunday School Institute, 2:30 P. M.; evening prayer and sermon, by Rev. A. B. Mitchell, 8 P. M.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Monumental Church, Richmond, Observes Centennial.

The celebration of the one hundredth anniversary of the completion and opening of the Monumental church, Richmond, was observed Monday, May 4, 1914—just one hundred years to the hour from which gathered a similar congregation to dedicate a church built and consecrated to the memory of seventy-two persons who perished in the old Richmond Theatre holocaust. A large and appreciative congregation filled nearly every seat and many stood outside unable to gain entrance on the main floor of the church. A few drops of rain that fell when the church doors were opened did not deter the crowd from coming, nor drive those who remained on the outside away.

The entire chancel was beautifully decked with palms and ferns, while the communion rail and table were adorned with white flowers, and from behind which the panel picture of Christ rising from the dead stood out in beautiful relief. The music for this occasion was beautiful, being rendered by the choir of Monumental church.

In the chancel, besides the rector, the Rev. J. W. Morris, D. D., and the speaker of the occasion, the Rev. C. Breckenridge Wilmer, D. D., there were the Revs. J. Y. Downman, S. Roger Tyler, Thomas C. Darst, W. Russell Bowie and W. Dudley Powers, the latter of Warrenton, Va., each of whom took part in the service.

The service opened with the processional anthem, "Unfold, Ye Portals." The congregation stood with reverent heads while the white-vested choir marched slowly up the aisle, the clergy and vestry following, and then the congregation joined in the singing of hymn 491, "The Church's One Foundation," after which followed the Exhortation and Prayers. Psalm 84, the lesson from Hebrews 10:19-26, the Chant, Psalm 24, and hymn 299, "Lift the Strains of High Thanksgiving," followed in regular order.

The Rev. C. Breckenridge Wilmer, D. D., of St. Luke's church, Atlanta, Ga., and grandson of the Rev. W. H. Wilmer, D. D., who from the same pulpit, just one hundred years ago, preached the dedicatory sermon, then delivered the second memorial sermon, throughout which the entire congregation, almost without exception, listened attentively for more than an hour and a half. His address summarized an almost complete history of the Church in Virginia and especially the period in which the erection of Monumental church played so important a part. From this time down to the present he gave a complete review of this church's history, concluding with an exhortation that we attach not too much importance to the dogmas of the day, but rather follow in the faith and example taught us by Christ. He said that in later years the tendency had been to get away from the Gospel as Christ had taught it and to substitute dogmas for substance and individual creed for universal faith.

An offertory was taken up for the

Monumental church endowment fund, and the service closed with the recessional hymn, "All Hail the Power of Jesus' Name."

Albemarle Convocation.

The spring meeting of the Albemarle Convocation was held in the beautiful new Emmanuel church, at Greenwood, on the 28th, 29th and 30th of April. The attendance was very good, only two members being absent. The officers for the coming year are, president, Rev. R. W. Mason; vice president, Rev. H. B. Lee, D. D.; secretary, Rev. H. H. Williams; treasurer, Rev. John London.

The speakers at the various services were: Tuesday evening, B. D. Tucker, Jr.; convocation preacher, H. B. Lee, D. D.; Thursday morning, John London. The mission speakers on Wednesday night were the Ven. F. W. Neve and Rev. R. W. Mason. The way in which the latter told of his seven-year fight with the licensed distillers in the mountains (more than once his life was in great danger), the end of it only coming during the last few weeks, when renewal of the last license was refused by the judge, deeply impressed all who heard him. At first he said he was alone in the fight, now the bulk of the people were on his side.

The subject chosen for the essay at the next meeting is, "On the Interpretation of the Rubric on Admission to Holy Communion."

One matter to which the attention of the meeting was called was the fact that a team from the Episcopal High School was playing a baseball match with a Charlottesville school on Good Friday morning, during Church time, at the University.

Woman's Auxiliary at Herndon.

The Woman's Auxiliary of Herndon (Upper Truro parish), had the pleasure and inspiration of a visit from the diocesan president, Miss Sally Stuart, in St. Timothy's church, the afternoon of May 3d. The Junior Auxiliary from Herndon Seminary formed the volunteer choir, two of the younger girls taking up the offering, for the International Hospital in Tokyo. Miss Stuart's visit was greatly appreciated, the more that it was her first official visit in some months, owing to illness at home and other causes. She was accompanied by Mrs. Gilbert Cox, a member of the Christ church, Alexandria Auxiliary. The president of the Herndon branch, Miss I. L. Castleman, welcomed the speaker, introducing her to the audience, and after the service there was an informal gathering with the beloved leader of our Virginia missionary organization.

Examining Chaplains Appointed.

In the recent deaths of the Rev. Robert A. Goodwin and the Rev. Wm. Meade Clark, this diocese lost both its Examining Chaplains. Bishop Gibson has appointed, to succeed them, the Rev. J. Francis Ribble, rector of St. Andrew's, Richmond, and the Rev. K. J. Hammond, rector of St. Stephen's, Culpeper, who will attend the examinations at the Theological Seminary, which will be held Monday, May 11th.

Rev. Thomas C. Darst Accepts the Rectorship of St. James', Richmond.

The Rev. Thomas C. Darst, the associate rector of St. James', Richmond, has accepted the offer extended him by the vestry to become their rector, in succession to the late Rev. William Meade Clark. Previous to his acceptance, Mr. Darst tendered his resignation as associate rector, which the ves-

try accepted, and then at once chose him as their rector.

Council to Convene May 20th.

The Annual Council of the diocese will meet in St. James' church, Richmond, Rev. T. S. Darst, rector, beginning Wednesday, May 20th, and continuing through Thursday and Friday. The first session will meet at 10 o'clock, at which time the Bishop will deliver his address. The most important subjects for consideration will be the election of a Bishop-Coadjutor, and the Clergy Pension Fund.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Meeting of the Central Convocation.

The Central Convocation met in Christ church, Emporia, the Rev. H. S. Osburn, rector, on April 27th to 30th, inclusive. The preparatory service was held Monday night, the dean, the Rev. C. B. Bryan, D. D., of Petersburg, preaching the sermon.

At the usual devotional meeting, on Tuesday morning, the Rev. J. Cleveland Hall was the preacher. Tuesday afternoon was given over to business, after which Bishop Tucker and Archdeacon Russell spoke of their work in the diocese. The preacher at the night service was the Rev. E. P. Dandridge, of St. Paul's, Petersburg, who spoke on the subject of Sunday Schools.

Wednesday morning the Bishop and the dean conducted the devotional meeting. Morning Prayer followed, when, the regular Convocation preacher not having arrived, the Rev. J. L. Gibbs, of Good Shepherd, Forest Hill, preached. After church there was a celebration of the Holy Communion.

A business session occupied the afternoon, followed by a conference on Sunday Schools, at which time the speakers were the Rev. P. W. Reed, of St. John's, Petersburg, and the Rev. G. Wallace Ribble, of Hallsboro. At the night session the Rev. A. P. Gray, Jr., of St. Andrew's, Lawrenceville, was the preacher.

On Thursday morning a business meeting was held, at which time Morning Prayer was said, and the Rev. A. C. Sampson, of Trinity, Portsmouth, preached the sermon. On the same day there was an evening service, and at this service the Rev. E. P. Dandridge preached the sermon. This was the closing service, and the next meeting of the Convocation will take place October 20th, in the Church of the Good Shepherd, Forest Hill.

Ordinations.

On Thursday, April 23d, Bishop A. M. Randolph ordained the Rev. Jennings W. Hobson to the priesthood. The service took place in St. John's church, Abingdon, and was well attended by the members of the congregation and friends of Mr. Hobson.

Rev. Robert C. Jett preached the sermon, taking as his text Mark 7:34. He dwelt upon the spiritual characteristics of the consecrated minister, and also upon the help that must come to him from those who sit in the pew.

The other clergymen attending and taking part in the service were the Rev. J. W. Cantey Johnson, of St. John's church, Roanoke, and the Rev. J. H. Lloyd, of Big Stone Gap.

So far as can be ascertained, this was the first ordination service ever held in St. John's church, and the con-

gregation were very much gratified that Bishop Randolph was able to hold this impressive service here in the church where Mr. Hobson has given his first year's service in the ministry.

The Rev. D. P. Chockley, of Powhatan county, was ordained to the priesthood in St. John's church, Roanoke, Va., on May 4th, by the Rt. Rev. A. M. Randolph, assisted by the Rt. Rev. Beverley D. Tucker. The sermon was preached by the Rev. J. W. C. Johnson, rector of St. John's, and he, with the Rev. Messrs. T. C. Page, of Bedford; W. T. Roberts, of Rocky Mount; Dr. W. H. Meade and G. Otis Mead, of Roanoke, assisted in the laying on of hands. Mr. Chockley has been in active service a year or more in the diocese at Powhatan Courthouse, his territory embracing portions of Powhatan and Cumberland counties. He returns there to take up the work as an ordained priest of the Church.

NEW JERSEY.

Annual Meeting of the Woman's Auxiliary.

The annual meeting of the New Jersey branch of the Woman's Auxiliary occurred in St. Michael's church, Trenton, on April 29th, beginning with Corporate Communion at 10:30 A. M. The preacher at this service was the Rev. Edward A. Sibley, of Bontoc, P. I., and an address on diocesan work was made by Archdeacon Shepherd. The business session was organized at noon, and reports were received from the president, the secretary and the treasurer. Resolutions of love and respect for the late Bishop of the Diocese were adopted by a rising vote. Reports were made of successful neighborhood meetings. Mrs. Dale, of Rumson, described largely attended meetings of the Monmouth County Neighborhood Association. Reports of the different departments showed a decided increase in all quarters. All pledges have been paid in excess, and almost sufficient is reported in hand to pay the salary of a deaconess-nurse to work under the rector of Vincentown, in the Pine regions of the diocese. Good reports were received from the Junior Branch, and from the committees on education, devotion and Church periodicals. The whole meeting showed the Auxiliary to be awake and active and making good progress in all its departments. This annual meeting was very largely attended.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Supplying Services.

Beginning with the second Sunday in May, Rev. H. G. Hennessey, of Colorado, will give two Sundays each month to St. Mary's church, Big Spring—while his time on other Sundays will be given to the Church at Colorado. It is hoped that a lay reader may be secured to conduct services at each place while the clergyman is absent at the other places. These two towns are forty miles from each other.

The church at Big Spring has been without Sunday services for about eight months.

The annual Convocation of the District will be held on Tuesday, May 26th, at Amarillo, Texas.

SEE the trip we are giving for new subscriptions—page 20.

Family Department

The Cure for Restlessness.

Do not cure it too hastily. The movements of restlessness may be the growing pains of progress. In the Bible strong condemnation is passed upon those who say, "Peace, peace," when there is no peace. Jesus himself said that he had come to send not peace, but a sword. In modern times the restlessness in the laboring classes is found not among the peoples that furthest behind, but among those that are most advanced. Among the unprogressive nations there is the peace of death, but the price of progress is disturbance. Sometimes this may be inconvenient and unreasonable, but those who are in sympathy with the onward march must lay their account with the consequences. Another form of restlessness at present widely diffused is that which makes people wish to exchange their native country for a foreign shore. In many cases this may be foolish and mistaken, for "the eyes of a fool are in the ends of the earth;" but the drift from overcrowded lands to those that are empty of men, but full of opportunity, may be thoroughly justified, and it is by the cravings and day-dreams of adventurous spirits that the world is kept from stagnation, and the designs of Providence are fulfilled.

In the moral and spiritual sphere, everything depends on the question whether or not the individual is right with God. If not, no agitation or exertion can be too extreme, for there is no peace to the wicked." Still, rest is both the deepest craving of the human heart and one of the most golden words of the gospel. Never did there fall from the lips of the Saviour a more characteristic utterance than when he said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He knew the secret, for, in spite of the vicissitudes and agitations of his existence, there was perfect tranquility at the centre of his being. He was giving of his own when he promised rest to the restless. So he said himself: "Peace I leave with you, my peace I give unto you;" and it is to him we must look when we wish to discover how restlessness is to be cured.

(1) By faith. When, in a well-known verse of the Epistle to the Hebrews, Jesus is called "the Author and Finisher of faith," the meaning is not as might be supposed, that it is he who produces and perfects faith in us. That he does so is true, but this is not the truth there taught. The meaning is that he was the primary and the supreme exemplar of faith; he exercised it himself in an unexampled degree. The Son of Man was a man of faith, and therein lay the secret of the tranquility which girt about his tragic existence. He knew why he had been sent to this world, and he believed that everything happening to him was conducing to the end set before him. He taught the same conviction to the children of men. They had not come into the world by chance; each had come in his own time and to his own place; each had a sphere to fill and a work to do; and he was immortal till his work was done. The heavenly Father would not have brought us here had He not meant well by us; He did not create us to starve or destroy us. If He feeds the ravens and clothes the lilies, much more will He feed and clothe His children. Such a simple conception of life may

seem a gospel for the prosperous and for the piping times of peace. But Jesus tested it himself in the most harrowing passages of life, saying in Gethsemane, "Not My will, but Thine, be done;" and even on the cross breathing out his life in the words, "Father, into Thy hands I commend My spirit." It is not in seasons of clear weather that faith grows and conquers, but in storm and eclipse. When everything is happening according to our wishes, we think we have faith; but it is when the earth is removed, and the mountains are cast into the midst of the sea, that we know whom we have believed.

(2) By prayer. The inner life of our Lord is unveiled sufficiently in the gospels to allow us to comprehend the use he made of prayer to recapture the serenity of his spirit and face the multiplying complexities of his vocation. The land of his birth is a mountainous country, where from most of the towns a retreat is easy to the solitude of the hill-pasture, and he had taught himself the habit of seeking this oratory in all the difficult moments of his career. Accordingly, when it is said that he went up into "the mountain," it is generally useless to ask which mountain is intended, for the reference is simply to the hill-country, which was nearly everywhere. Thither he would escape at night, after getting quit of the crowds by which he was beset, or he would rise up before dawn from among his sleeping disciples and ascend to his favorite haunt. There, amidst the ministries of nature at the hour of dawn, he would throw his body on the grassy sward and lay his spirit on the bosom of God, and he would return to the valley or the city encompassed with peace and able for the labor which awaited him.

The mere act of entering habitually into the presence of God gives self-control, and so subdues the symptoms of restlessness. But there is more than this in prayer; it brings down peace from on high, and makes available for us the power of him who is able to make all things work together for good. Even calamities which he blesses are better for us than prosperity without his blessing.

(3) By work. One of those best acquainted with Jesus said that he "went about continually doing good," and the records convey the impression of a life full to overflowing. Even on the Sabbath, which was naturally a day of rest for a Jew, he could not refrain from doing works of mercy; there were in his nature swelling currents of benevolence which would have their way. It is curious that, with this example before them, so many bearing his name have fled from their fellow-men and shut themselves up behind cloister walls. But that their pent-up energy has made them uneasy there, is proved by the emphasis laid in monastic books of devotion on accidia, which was accounted one of the seven deadly sins. Usually this is translated "sloth," but it was really restlessness—the uneasiness of those gifted with strong feelings and impulses, which found no vent. It is sometimes accounted a sin of the Middle Ages, unknown in the modern world; but there are plenty of victims of accidia among the unemployed of the upper and the middle classes. In country and suburban life there are multitudes sick of a vague disease, which they themselves do not un-

derstand, but for which the only cure is the prescription: "Go and do some good to somebody."

The law of nature and the doctrine of the most earnest thinkers is that every one ought, on the one hand, to have his own work in the State, and, on the other, receive his own share of the common products and rewards. This alone can give true rest to a healthy mind, and he who has thus found his place in the universal plan will, in his own level, experience the promise which was supremely fulfilled in the Man of sorrows: "He shall see of the travail of his soul, and shall be satisfied."—Prof. James Stalker, D. D., in *Presbyterian Observer*.

Archbishop Temple's Camp Bedstead.

Much of our unhappiness comes from our efforts to make permanent what at best can be only temporary. It is very natural when we have found something to our liking to try to arrange so that we can keep it permanently, and it is in that attempt that many of us lose all pleasure or peace in the very thing we are striving to make a solid possession. Amiel said that it was best to treat life and everything in it simply as a loan or usufruct. Certainly no one can ever be easy in mind until he learns how to sit loose to this world and all its privileges. Those get the very finest joy out of them who are prepared to give them up, and know that they hold them only by a very frail tenure. Christ said, "I have power to lay it down and I have power to take it again. This commandment received I from my Father." And what Christ offered to his Father in a loose hold upon his life he demands of all his followers. There must be no clutching at any one of the forms which life may take on, for the love of any position or possession which God has given us may become a competitor for our hearts which will prevent all whole-souled freedom in Christ's service.

In his lively sketch of Archbishop Temple, Mr. Masterman describes this trait of a great character in a most telling way. Temple was destined all his life to occupy high places. But there is no sign that he ever cared much for any of them save as a means of serving God. He had been Master of Rugby, then Bishop of Exeter, and next Bishop of London. At last he became Archbishop of Canterbury, and Masterman says, "In the vastness of Lambeth Palace he encamped as a temporary occupant and on a journey. Here were the simple iron bedstead, the bare equipment for work, simple furnishing and simple meals." It was all just the same as it would have been had he been posted in the least important place in the kingdom. He moved into Lambeth without elation, and he would have moved out of it without depression. It was simply another place in which to work, and the style of the work-bench did not in the least alter the work. It is a fine description of the way in which a great Christian soul brushes past the accessories of his service and takes up his position at the heart of it and at once. If Lambeth had seemed like a prize to be grasped after or be elated over, if he had found himself planning to keep it at any cost, or made the keeping of it the test of his success or failure, he would have been unfit.

That phrase "temporary occupant" describes the finest attitude any of us can take toward all our privileges and prospects and possessions. We long

for freedom, but we mistakenly think we can have it only by being guaranteed a long and certain tenure of the things we consider necessary. It cannot be given, and if it could it would not add to our joy. The main question is whether or not we can use it to the full while we have it and use it every day for the purpose for which it was meant. That is the utmost any of us have a right to ask, and it is also more than any of us can do. In their care and anxiety to lay up what will guarantee the future support of their families men have often lost all the sweetness and happiness of family life, and even then have not been able to guarantee it. The long years the family were with them have all been sacrificed to a fiction about the few years when they might be separated. Others who have had health enough to use and with which to do each day's work, have let their present health go to waste in fears about the future. Any fretting about how long he could probably live at Lambeth would have spoiled just so many good days' work for Temple.

Mischief is made the world over by men who, being introduced to certain positions because they were supposed to be good servants, begin to waste their Lord's substance by spending time and energy on trying to make that position a permanency. Our national Presidency is lessened in its usefulness by the first question when a new President enters the White House, namely, will he accept a second nomination. The present day's work is obscured by a consideration which has nothing whatever to do with it. God never gave anybody a duty four years ahead. A man is much freer who knows that he has only four years than he who thinks he may have eight. The worker who is convinced of the value, the liberty, and the opportunity of a whole day is a far better and freer worker than the one who feels he may have a week. None of us can ever know that we have any opportunity until we feel a certain exultation over our present task. Dr. Osler urges his readers to throw away, in the first place, all ambition beyond that of doing a day's work well. "Let each day's work," he says, "absorb your entire energies and satisfy your wildest ambition." What a relaxation would come into thousands of worried and troubled lives if they could simply be convinced that all they are required to do as long as they live is one day's work—that is the limit of God's requirement and man's ability.

When Peter, all aglow with the wonder of that experience on the night of transfiguration, proposed to perpetuate it by building three tabernacles where they might come and repeat the experience, he was but saying what we all incline to say about any happiness or privilege. We try to make it permanent instead of realizing that it is only one of many good things which God has to give, and then begins the fretting and the anxiety as to whether it will last, and all the bloom is gone from it. To make the most of the present blessing is the best proof that we are fit for it and the best way to prolong it. We get the utmost out of every opportunity only by treating ourselves as temporary occupants of it. We get only a fraction of its worth when we begin to think how long it will last. To be fit for any place is to hold it with a comparatively loose grip and to be quite ready to go out of it when the time comes. "I will answer according to the multitude of your idols," said one of the prophets, and idolizing anything is to make it more

than half a pain. We limit God when we say in our prayers or thoughts that we can do our best service only under certain conditions. Archbishop Temple's camp bedstead, all ready to be set down anywhere, and himself counting one place very much like another is a fine symbol of the highest freedom and joy and effectiveness of service.—Sunday School Times.

The Joy of Working Well.

It is an old adage that "what is worth doing is worth doing well," and it is a cheering thought that thousands and thousands of men and women all over the world to-day are doing their work as well as they know how just for the joy that they find in "working well." It is true that it often seems so much easier to do the work in a slovenly, indifferent manner. So much more ground can often be covered in the same length of time and with the same expenditure of energy by doing the work hastily. But in work so done there is no pleasure, there is no delight in the knowledge of having done your best, and there is not the joy of knowing that though the work may be humble in itself, it has been done in a manner that adds to the wealth and welfare and happiness of the world.

The person who does his work the very best he can never finds it drudgery. To another it might be tiresome in the extreme. The humble duties that have to be done over and over again each day or each week become a grind, a burden, things to be dreaded, if done only because it is necessary that they be done and in the easiest and quickest way possible, just to get them over with. But to the person who looks upon those duties as his part of the world's work and delights in doing them well, they can never be mere drudgery or burdensome, wearying tasks.

The late Lord Napier, it is said, once desired a man for an important position, and he had three ambitious and talented young officers sent to him. These he set to work at very humble and undesirable tasks. Two of the men looked upon the tasks as much beneath their dignity and performed them in a very perfunctory manner. The third, however, gave them thorough and energetic attention. Soon he was called before Lord Napier.

"How is it," demanded the general, "that you thought such matters worthy of so much attention?"

The young man, thinking Lord Napier believed him to be an officer who had wasted too much time and energy on unimportant things, flushed for a moment, then he said:

"Beg pardon, general, but it was just the fun of seeing how well I could do them."

The reply is said to have pleased the gruff old general so greatly that the officer was promoted without further question.

There is, it is said, in the great cathedral in Chartres an exquisite piece of

carving. It is not, however, generally seen by the visitor, for it is hidden away in a most obscure corner. Nor did the artist who created it expect it to be seen. He knew where it was to be placed, and he had but little hope that it would be noticed by more than an occasional visitor, one who would perhaps be more observant than his fellows. Yet he created as nearly a perfect piece of work as it was possible for him to create, not for the eyes of men, but just for the joy of knowing that he had done his best and of feeling that he had created a perfect thing.

It is this joy of working well that has given to the world so many beautiful and useful things. No good work is ever accomplished by haphazard, easy-going methods. No man ever painted a great picture or wrote a great book or made a great speech who did not put into it the best that was in him. It is the hard things that are worth while, and some one has well said: "The whole history of human achievement and civilization is simply a record of men and women who delight to do hard things."

Some time ago a list of one thousand successful men in the United States was compiled. In that group there were about two hundred who had been farmers' sons, about two hundred who had been messenger boys or newsboys, and about two hundred who had been apprentices in factories or printing establishments; about fifty of them had begun at the bottom in railroad work, while of the three hundred and fifty others, only a very few had started in life with a fortune or a large business already at hand for them to step into.

And it was not careless or indifferent performance of duty that raised nearly all of these thousand men to positions of influence and usefulness in the commercial or political or professional world. It was by hard work, the doing of every task in the very best way they knew, by careful and painstaking effort and by learning from their own efforts the joy of working well.

And after all success is not to be measured so much by the wealth you have acquired, or the power you have secured, or the fame that has become yours, as by the joy that you find in the things that surround you, by contentment with the lot that must be yours, and by steadily climbing higher on the ladder of life through persevering and painstaking endeavor.—W. T. McElroy, in American Messenger.

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius.—Joseph Parker.

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The weary one had rest, the sad had joy
that day.

And wondered how
A plowman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their feeble words had power.

At home the Christians, two or three, had met
To pray an hour.

Yes, oft we know not why our plans succeed.

Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

—Woman's Work.

The Peril of the Untenanted Soul.

The great need of the present age is for more of the religion of Jesus Christ. That is not our only need, but it is the greatest need we have. We have put other needs first, and to our loss. We have no other necessity so great as this. It is a positive need. We have been too readily content with negative goodness.

Jesus uttered a profound truth in the sphere of practical psychology when he told of the homeless wandering of the unclean spirit, and his return with seven other and worse spirits to his swept and garnished habitation. The soul of man, true to a condition which prevails throughout nature, abhors a vacuum.

We have been busy casting out evils. We have had innumerable committees at work drafting new statutes to oust this, that and the other evil from our civilization. We have under way programmes of thorough reform, as we suppose, by means of restrictive legislation. We have laws against what for the purposes of the campaign we are calling "the white slave traffic." We have minimum wage laws. We have laws to prevent this and that and the other form of sin. All this is well. But Eve did not fall because of low wages. The "white slaves" are not, as a class, tearfully seeking escape from their sinful life. There is sin in high society as truly as in the slums, and it is a more hopeless kind of sin.

Who of us that has waged a long and bitter fight against lawlessness has not learned a lesson from its insistent recurrence? We have fought, and we have won. We have closed the saloons, and driven out the dives, and sent the gamblers to jail or into secret flight, and we sit down, weary and triumphant, exulting that we have had a great victory. In five years we have it all to fight over again. First it creeps back insidiously; then it comes openly and, before we know it, things are as bad as before or maybe worse.

We cannot save society by mere restriction. We must provide positive good

instead of the evils we have cast out. It is not enough to vote out the saloon; we must give something in its place.

The constant habit of saying to children, "Don't don't!" is the most ineffective of all failures in family government. The mother who sets her baby in a high chair and, first putting molasses on his fingers, gives him a feather, and lets him pick it from one hand to the other, is a wise woman compared with the one who forever says "Don't." Children must have positive occupation, not mere negative restriction.

We are casting out many things from our religion. Many people have cast out the fear of hell. They congratulate themselves that they are not so barbarous as their fathers, who gloried in their thought of a burning hell. Well, and what have they given to men to take the place of it? The love of God? Yes, but what kind of love? The love of indifference; the love of impotency; the love that has no discrimination between good and evil? Better a burning hell than that. Better the fiercest hell that the imagination of Dante ever devised than an impotent love of which men could say, "The Lord will not do good, neither will He do evil." We want to know which side God is on. A literal lake of fire has at least this advantage—it leaves no doubt on which side of the problem of good and evil God stands.

Go through the old doctrines that we have so jauntily thrown into the scrap-

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pile, and make an inventory of them. They were crude, impossible dogmas, do you say? Well, let us grant it for argument's sake. But what have you in place of them? What positive truths have you formulated and wrought into a consistent system that stand four square against evil?

Make no mistake about this business of conquering the world for righteousness. It is no easy task. It involves the casting out of demons. But after they have been cast out, what then?

Our lives are full. They never were so full. Yes, and never so empty. We worry ourselves into nervous prostration over trivialities. We have our date-books positively illegible with conflicting engagements. And what does it all amount to?

We sometimes imagine our lives are very full when indeed they are merely swept and garnished and ready for the next foolish fad that calls itself religious or social or philanthropic. Fads flourish in lives that are spiritually empty. They come into vacuity and give it an apparent and superficial plentitude. But they are as empty as ever, or filled with what has in it an invitation to things evil.

But the life that really is full has no room for sin, and it gives only the corners of its home to life's lesser interests. The expulsive power of a great affection has proved the eviction of many an evil that went not out by any other process.

Be not content with the casting out of evil nor with the sweeping and garnishing of the house. Let the life be filled with grace and goodness, and there will be no room for evil.—The Advance.

It is thus each year of life comes to us—for each day a clean, white page; and we are artists, whose duty it is to put something beautiful on the pages one by one; or we are historians and must give to the page some record of work or duty or victory to enshrine and carry away.—Phillip Brooks.

If only for reasons of policy, be cheerful; but there are many other reasons.

Colonial Churches of Virginia

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Children's Department

Doors of Daring.

The mountains that enfold the vale
With walls of granite, steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

The restless, deep, dividing sea
That flows and foams from shore to shore,
Calls to its sunburned chivalry,
"Push out, set sail, explore!"

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try.
You never can begin to live
Unless you dare to die.

Mahaily Jane's Half Holiday.

Mahaily Jane was having a half holiday from her work at the "great house," and ought to have been enjoying it; but she wasn't, not at all, though she had been looking forward to it for a fortnight.

Things are that way sometimes with the very whitest little girls, and Mahaily—well, Mahaily Jane was a black little girl. But that fact wasn't what made her unhappy and spoiled her holiday. No. Could you have seen her on other days, when she laughed and showed her sparkling teeth, you would have said that Mahaily Jane was the gayest little girl in the world, black or white.

Mahaily Jane herself had no idea of what was clouding her holiday, but I knew all about it. The day before the cook up at the great house had scorched a big loaf of plum cake, and she had bestowed it on little Mahaily Jane; and little Mahaily Jane had taken it to bed with her at night and eaten every crumb of it, burnt crust and all. That was why a little girl with lagging steps had arrived at gran'mammy's cabin, down at the "branch," in a very cross, sullen state of mind to spend her half holiday.

Gran'mammy beamed with love and joy at seeing her grandchild; but little Mahaily Jane just said "Howdy" and sat down and kicked her heels against the rungs of her chair. Gran'mammy was full of plans to entertain her; but Mahaily Jane wouldn't look at her new chickens, nor go out to try to find the beautiful peacock feathers that were sometimes lying about in the grove, nor down to the "branch" after smooth pebbles.

Little Mahaily Jane could see no holiday "entertainment" in any of gran'mammy's plans. She said that she had a pain inside, and gran'mammy gave her some peppermint and had her lie down on the big plump pathwork bed. But Mahaily Jane didn't stay there many minutes. She got up and sat in her chair again and kicked her heels and looked unhappy and wouldn't talk. Every time, all the afternoon, when gran'mammy spoke to her, she said: "Lemme 'lone! I got an ache!"

Poor Gran'mammy kept on ironing; but now and then she cast a glance at her grandchild, and by and by she could see that the little stomach was not aching quite so hard, and then, presently, all at once Mahaily tied on her sunbonnet as if she were going home.

"You needn't git no supper," she said. "I don't wan' any."

"No," said gran'mammy. "Co'se not. Dis ain' no visit."

"Co'se 'tain' no visit," said little Mahaily, ready to cry.

At that moment the call of a frog rose from the swamp near the cabin.

"Dar!" said gran'mammy. "Yo' des lissun to dat! I 'spec Mr. Snake has started out for his supper."

Little Mahaily knew that a story was coming, but she felt too cross to notice it. She sat a-listening and wondering in her mind what Mr. Snake's supper had to do with the frog. However, gran'mammy crooned out the old negro cabin verse:

"Snake baked a hoeecake,
Set de frog to min' it;
Frog drop a-noddin'
Lizard come an' fin' it."

Mahaily Jane cast a shy sidewise glance at gran'mammy; she knew that old jingle well.

"Snake been hungrv ever since he los' dat hoeecake," Mahaily's gran'mammy went on; "an, mor'n dat, he 'spec' Mr. Frog to pay for losin' dat hoeecake by he noddin'. So Mr. Snake he try ever since to catch an' eat ever frog he see! He start Mr. Frog a-runnin' in de swamp out dar, an' Mr. Frog he makin' for de deep water fas' he can, an' jes' a-hollerin' an' a-hollerin': 'Quit, quit, quit, quit, quit, quit!'"

Gran'mammy gave such a good imitation of the frog's scared notes that it made cross little Mahaily almost smile.

"Mr. Frog he'll get to de water safe and soun'," said gran'Mammy. Dar he'll jine his fellers whar dey all set on logs a-singin' 'bout dey gwine have comp'ny, fine comp'ny. Mr. Frog ask what comp'ny. Den dey all tell him: 'President, president, president!'"

You would have thought that big bullfrogs were talking deep in their throats outside under gran'mammy's cabin window.

"Den," said gran'mammy, "dey all ask what such fine comp'ny wants to eat, and de lady frogs all take up de word: 'Fried bacon, fried bacon, fried bacon!'"

That was too much for little Mahaily Jane. She was obliged to laugh, for out yonder in the swamp the lady frogs were answering in those same words: "Fried bacon, fried bacon, fried bacon!"

"Den," said gran'mammy, appearing as if she didn't know that her grandchild had smiled and taken off her bonnet, "dey wants ter know how many hosses pull de president's carriage dar. An' de bullfrogs dey answer again: 'Ten, ten, ten, ten!'"

"O, de frogs dey des able allus to do deir own talkin'," declared gran'mammy. "Onct dey liketer skeered a man mos' ter death, an' dey did skeer him outer his roguishness. He love tobacco so good dat he done stole up nights an' fill a bag ouden his ole massa's patch. One night he was runnin' to his cabin wid it, an' des as soon as he hit der swamp de bullfrogs holler to him: 'You stole, you stole, you stole!' He knowed dat was truf, an' it skeered dat roguish man. He stop still, an, he say: 'Ef I stole, what did I steal? Ef I stole, what did I steal?' Dem little frogs tuck up de ansah in deir small

voices: 'To-bac-ca, to-bac-ca, to-bac-ca, to-bac-ca!' Dat man he dropped his bag, and he never stole since."

Little Mahaily laughed again. "De frogs is de funnies' folks, 'cause dey sholy do talk!" she said. "What mo'?"

"Go 'long, chile," said gran'mammy. "Hit's gittin' late."

"Gran'mammy, dess tell me some mo' how de frogs talk," coaxed Mahaily Jane between her giggles.

"Den you go right home?" asked gran'mammy.

"I sho' will," said Mahaily.

So gran'mammy told her how one time Bullfrog was engaged to be married to the Whip-po-will.

"But," she said, "Bullfrog is a slow fellow, and he didn't get to de church in time for de weddin'; so dey didn't hab dat marriage. Bullfrog he sits dar by de swamp, an' he say ober and ober: 'O, I wish dat I had. O I wish dat I had!' And de Whip-po-will flag her brown wing an' flirts up to de dry groun', and den she says: 'You could, but you wouldn't! You could, but you wouldn't!'"

Little Mahaily Jane nearly fell to pieces laughing, because gran'mammy kept time so exactly with the frogs out in the twilight swamps. But she was as good as her word. Full of fun, she set off for the great house through the open woods, and all the way she heard her kind old gran'mammy singing the ancient sleep song of the pickaninnies:

"'Mo' rain! Mo' rain!
Li'l frog sing again;
'Mo' rain! Mo' rain!"

'Knee-deep! Knee-deep!
Big frog sing and sleep;
'Knee-deep! Knee-deep!"

'Wade in! Wade in!
Fer day is a-fadin';
'Wade in! Wade in!"

'Mo' rain! Mo' rain!
Li'l frog sing again;
'Mo' rain! Mo' rain!"

'Knee-deep! Knee-deep!
Big frog sing, soun' 'sleep;
'Knee-deep! Knee-deep!"

Little Mahaily Jane had had her half holiday after all.—Martha Young, in Christian Observer.

In His Steps.

Some one said to Dean Stanley, who had just returned from the Holy Land: "That was a glorious privilege you had, Mr. Stanley, to walk in the very footsteps of Jesus Christ." "Yes," said Mr. Stanley, "it is always a glorious privilege everywhere to walk in the footsteps of Jesus Christ." The vision came to the young prophet Isaiah in the temple, who saw that the whole "earth is filled with the glory of God," and every place may be a holy place to the man who walks with God. We need not journey across the sea to find the footsteps of the Master, but here and there, in fact, wherever duty lies, may also be seen the blessed print of his feet.—Living Water.

We proudly say we are "equal." In the largest sense before God we are, but in every other sense we are not. No two persons have the same gifts, the same tastes, the same habits. One must complement the other. It is a mutual life we lead in a mutual world.

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According to St. Mark.

"I really think you are a little hard upon your namesake." Mrs. McLane's tone was slightly aggrieved, and there was not as pleasant an expression as usual upon her comely face.

"I am sure I do not mean to be." This voice was as quiet as the other had been perturbed. "It seems to me had I praised her more, it would have been too much for even a mother to swallow."

"Oh, I know you said she was well-grown and well-mannered and good-looking, far beyond what you had expected in two years, and yet underneath all there was a 'but'—and that 'but' does away with all your commendation."

"What keen ears you mothers have! I was hardly conscious of that 'but.'"

"It was there, all the same, in italics, if not in capitals. Now do tell me what you meant."

"My dear girl," said Miss Egerton, "remember, I have only been at home a week, and after leaving Dorothy a child, I feel the necessity of renewing my acquaintance with a young woman of fifteen, who almost looks over my head."

"But you are not answering my question," persisted Mrs. McLane. "I hope you did not learn evasion in Germany."

"I hope not, indeed," and with a slightly quizzical smile, Miss Egerton bent lower over her embroidery.

"You think her disobedient?" Mrs. McLane walked to the window and laid one hand upon her sister's shoulder.

Miss Egerton did not reply, but her own hand clasped her sister's.

"I don't think she means to be," Mrs. McLane continued. "And, after all, she does what is asked of her in the end."

"That is perhaps where my 'but' came in," Miss Egerton said, slowly. "She needs to learn obedience according to Saint Mark."

"What do you mean? You are so mysterious!"

"I will explain the mystery to Dorothy some day."

"She is quite as good in that respect as the rest of the girls." Mrs. McLane had assumed the defensive.

"But when one loves a child as we do Dorothy," the quiet voice replied, "we want her to be better than the rest of the girls."

Down below in the street, a tall girl looked up from a group of her companions and waved a greeting to the two in the window. In a short time her swift step was heard on the stairs, and Dorothy came quickly into the room. Pretty Dorothy, with roses in her cheeks, brown eyes dancing with health and merriment, and sunny hair tossed this way and that by the boisterous wind! She gave each an impetuous, breathless hug, talking rapidly in spite of gasps:

"O Aunt Dolly, it is good to know you are here! I was thinking of it all day. And it eases my conscience, too," with a laugh. "If I knew mother was alone I would not like to leave her, as I am going to now, and run off to spend the afternoon with Anna Clare."

"Is not that a poor way to show your pleasure at my being here?"

"As if you two would miss me when you have those years to talk over and catch up with! So I'll say good-bye, and leave you to discuss German house-keeping."

"But, Dorothy, do not forget your hour for music," said her mother, a little anxiously. "You should be at the piano now, and your father told you to prepare some manuscript for him."

"So he did," Dorothy answered, lightly, "and I will do it when I come home," and away she went without giving her mother time for expostulation.

"I am afraid her father will be seriously offended if Dorothy neglects this paper. The last time he came as near giving her a scolding as John ever can. She does the typewriting so accurately, she is the greatest service to him when she is prompt."

Mrs. McLane gave a little sigh, and her sister felt tempted to echo it, but wisely repressed the inclination, and gave herself once more to her embroidery.

The next afternoon, as Miss Egerton sat in the twilight by the open fire, the door opened, and Dorothy came bounding into the room with her usual impetuosity.

"Aunt Dolly," she said, "how nice to find you alone! Mamma has a flock of visitors downstairs, and I was afraid you would be helping to receive them."

"I had a bit of headache, my dear, so your mother excused me to the visitors, and I have had my cup of tea up here in a very lazy fashion."

"Oh," disappointment in the long-drawn-out exclamation, "then you ought to be quiet, and I am just aching to talk!"

Miss Egerton laughed.

"Sit down, dear; there is another low chair for you. I am quite ready to talk."

"Are you sure, Aunt Dolly? I don't want to be selfish about it."

"I am quite sure, so let me relieve you of that aching as soon as possible."

"Aunt Dolly," the girl commenced, impetuously, mother says you don't approve of me."

"Did she put it exactly in that way?"

"Well, perhaps not. She told me a great many nice things you said about me, but—she said there was a 'but,' and I want to know what it stands for."

"Have you not the least idea, Dorothy?"

The honest eyes met her aunt's squarely.

"Perhaps I have, deep down in my heart," said Dorothy, slowly, with reddening cheeks.

"Well?"

"You think me procrastinating?"

Miss Egerton was silent.

"And sometimes disobedient?"

No answer.

"But, Aunt Dolly," said the girl, pleadingly, "I always mean to do as I am told, and I do, too, after awhile."

Miss Egerton smiled.

"Aunt Dolly, don't be dumb any longer. Mother says you want me to learn some sort of obedience. What sort do I need?"

"I said you should learn obedience according to St. Mark."

Dorothy started. "What do you mean? I don't remember that he was any more obedient than the others."

"Suppose you light the lamp and get my Bible from the stand. There is half an hour still before dinner, and in that time I think I can make you understand what sort of obedience this is."

When Dorothy returned to her place, Bible in hand, Miss Egerton said: "Open to the first chapter of Mark and the eighteenth verse."

"And straightway they forsook their nets," Dorothy read, wonderingly.

"Now the second chapter and twelfth verse."

"And immediately he arose."

"The same word as straightway, Dorothy," said her aunt. "Now the fifth chapter and forty-second verse."

"And straightway the damsel arose."

"The sixth chapter and forty-fifth verse."

"And straightway—" the girl began, "Aunt Dolly, are there many more?"

"A great many more. But, my dear girl, are not these enough to help you understand what I mean by obedience according to Saint Mark?"

Dorothy was silent for some minutes, and her answer, when it came, was very gently spoken.

"Aunt Dolly, 'straightway' obedience. That was better than twenty scoldings. Think of my delayed obedience and all the trouble it causes! In two days I have worried father about his paper, and neglected mother's errands, and mailed your letter, when I was ready, but too late to reach your friend before she started for Europe. I wish I could be straightway obedient, but how am I to remember?"

For answer, Miss Egerton put into her hand a copy of the Gospel of Saint Mark. "I would read it carefully, if I were you, and you must not be discouraged."—Youth's Companion.

The Story of Olga.

Marietta's studio, situated in one of the largest buildings in the city, afforded excellent opportunities for gossip, if one chose to take advantage of them. Marietta didn't. But the steady stream of friends and art lovers that drifted in daily dropped a frequent "They say" or "Have you heard?" much to Marietta's irritation. Kitty Sparkman began it this morning.

"Have you heard about Olga Brown?" she inquired breathlessly.

Marietta evinced not a flicker of interest. "No," she replied.

"You haven't?" with manifest surprise. "Why, they say she is simply clothes mad. At Westcott's recently she was seen to buy bolt after bolt of ribbon, and I don't know how many yards of lace, besides quantities of artificial flowers. I know it is true, too, because Claudia Marston was standing right behind her and heard the order. I think she is awfully silly to spend so much time on dress. Don't you?"

Marietta turned from her easel and glanced at Kitty's modish apparel, the product of much thought and labor, be-
lieved.

"Yes, if she does," she conceded at length, squeezing a bit of fresh paint from a tube.

"If?" sniffed Kitty. "Didn't Claudia see her buy the ribbon and lace? And somebody told her about the flowers?"

"But does Claudia or any one else know that she used them for dress?"

Kitty laughed amusedly. "Really, Marietta, you are too provoking. Such hair-splitting is absurd. What else do you suppose she could use them for?"

"But it isn't fair to surmise in matters of this kind," contested Marietta. "Stick strictly to facts, Kitty."

"I'm not surmising. I'm simply using reason."

"Not reason, Kitty, only your imagination—two very different things."

"Pshaw!" ejaculated Kitty impatiently. "Here comes Christine Kingston. I'll wager she'll be interested." And she went over the whole story again for Christine's benefit, adding a few embellishments.

After Kitty had exhausted the topic and Marietta's patience, she left. Christine dropped on the window seat and began munching chocolates and carrying on a light chatter that was fast frazzling Marietta's nerves. Then Elsie Brandon dropped in, and Marietta was left to paint in peace for a while. After a few moments she bit her lip in vexation at what she heard.

"Have you heard about Olga Brown?" It was Christine's turn now, and the question was asked in a lowered tone that suggested almost anything. "No? Why, they say that she is the most extravagant girl in town. And every one knows that her father makes only a small salary. Why, Claudia Marston saw her with her own eyes buy bolt after bolt of something, dress material, I suppose; I don't remember just what. And Claudia's cousin's wife says she paid an outrageous price for some feathers—no, artificial flowers, I believe. And I doubt if that poor little Mrs. Brown has more than one new dress a year. O, there's Frances Stanhope going through the hall now. Call her in. Maybe she has heard something. She lives right across the street from Olga, you know. And you tell her about it, Elsie. I'm quite talked out."

"You were coming in anyway, weren't you, Frances?" Elsie Brandon now took up the tale as a sweet-faced, rather quiet-looking girl entered the studio. "I'm so glad, because you must have seen those perfectly gorgeous clothes of Olga Brown's. Why, they say that she is simply crazy about dress. And you know I heard (I can't for the life of me remember who told

abandonment to small pessimism—when, after all, household blessings abound, and its neighbors envy its opportunities! As sufferers, cases may vary. Outside interests, when possible, should be carefully sought out and cultivated, and no attention should be paid to any undeserved suggestion that they are too absorbing. It is good all round to perform as cheerfully as possible every duty of the situation as in the household; but then, to take solace, gain strength, companionship, knowledge, and training from at least one interest which does not depend upon it. This course will require wisdom, perseverance, and courage. At first it will increase the unpleasantness, but in the long run, a very long run sometimes, it will diminish friction. But for those who have not thought of the harm done by discontent in any form, for us all, in fact, here is the reflection of an older man, still learning the lesson of renunciation and addressing sympathetically a younger worker: "One's work is where one has been put. * * * Though I know this, and am convinced of it deep down in my heart, I fret and fume, and try to be somewhere else! It is wrong! Don't you be led into doing the same. It grows upon you, and in the thirties one can squeeze out what takes more than squeezing out—in fact, tearing out, cutting out—lacerating the whole—in the fifties." Whoever owns the mood which creates household fog, whoever suffers from it, let it be resolved in the hour of sunshine that nothing said or done in mood shall have any effect on practical action. There is only room for one word more taken from a letter of advice to one who was much tried by "scenes" and circumstances: "Keep steadily along the path of love and duty, * * * If disturbing thoughts trouble you, put them down by the strong hand of prayer. * * * In all ways try to get solid peace. * * * Let the peace of God dwell in your hearts."

Too often we attach more importance to a man's past than to his purpose. We have been taught that we can judge the future only by the past, and because the past of a man's life has been a failure we fear to trust his promises for the future. This is the attitude of the world. The attitude of Christ is different. The attitude of the early Christians was of a different type. When Paul returned to Jerusalem after his conversion and sought to join himself to the disciples, they doubted him because they judged him solely by his past. Barnabas caught the spirit of Jesus as he boldly gave him the hand of helpfulness and indicated his belief in the purpose of Paul. One shudders to think what might have happened to Paul if Barnabas had not trusted his purpose, but had condemned him by his past.

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"The Child of a King."

The Christian is "the child of a King," and has a right to claim sonship in the family of God. This is a truth so tremendous in its practical bearings that it is almost impossible for us to believe it. When, however, one does accept it, it transforms the life in a wonderful way. Billy Bray was a drunken, degraded miner of Cornwall and Devonshire. He was converted and became one of the most effective evangelists in the Methodist Church in all England. He did not shun his wicked companions, but sought them out and eagerly told them what God had done for him. One element appeared constantly in his preaching and his conversation. This was his certainty that he was God's son and that he had the privilege of fellowship with God the Father. This conviction was so real to him that he was always looking after his Father's business in his Father's world, and was living in the palace with the King. Thus his resources were unlimited, and he was used of God to lead many souls into the privileges that he enjoyed. Every Christian may become such a worker to the glory of God.—Christian Observer.

Do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor for prayer. That is your practice, which God appoints you, and it is having its effect in making you patient and humble and generous and unselfish and kind and courteous.—H. Drummond.

Friendship is a vase which, when it is flawed by heat, or violence, or accident, may as well be broken at once. It can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they be fractured, may be cemented again; precious stones, never.—Walter S. Landor.

Keep your wireless telephone connected with our Father, both to speak with and to hear Him.

The Commonplace.

A commonplace life, we say with a sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;

But dark were the world, and sad our lot,
If the flowers failed, and the sun shone not,
So God, who studies each separate soul,
Out of commonplace lives make his beautiful whole.

The Household Fog.

Just as the fog gathers about our streets, so a certain atmosphere, partly its misfortune, partly its fault, overclouds many a household in which there should be both sweetness and light. If the diffuser of gloom happen to be the head of the house, man or woman, it is more evil than if it be one of the less important members. But sometimes it is the whole household which seems to take its day as an opportunity of mortifying and irritating all its members. Its breakfasts; its mornings; its strategems; its mysteries; its subtle concealments of joy; its long-drawn-out exhibitions of all the ills to which households are heirs; its careful manufacture of difficulties about arrangements; its suggestions that every individual desire of anything is disloyalty, humbug, perversity, or other contrariness; its utter

If you are seeking an engagement to teach next season, or if you desire a position as a companion or nurse, our want column has proven an excellent medium for securing such positions.

Ordinations.

On May 2d, in St. Michael's church, New York City, the Bishop of Newark ordained to the diaconate, for the Bishop of Los Angeles, Sterling J. Talbot, presented by Rev. Frederick T. Hens-tridge; for the Diocese of Newark, J. Archiebald McNulty, presented by Rev. Henry H. Hadley, and Elwyn H. Spear, presented by Rev. Clarence C. Clark. The sermon was preached by the rector, Rev. John P. Peters, D. D. Mr. Talbot goes to work under Bishop Graves, in China; Mr. McNulty and Mr. Spear hold fellowships in the General Seminary and will take work near at hand. Mr. McNulty was formerly of All Saints', Orange, and his elder brother, Rev. Henry A. McNulty, is a missionary at Soochow, China.

World Conference on Faith and Order— Bulletin No. 5.

In May, 1913, the Commission of the Protestant Episcopal Church on the World Conference on Christian Faith and Order, which was proposed by the Convention of 1910 of the Protestant Episcopal Church as the next step toward Christian Unity, appointed a Deputation of non-Episcopal ministers to visit the Communions, other than the Anglican, of England, Ireland and Scotland, in the interest of the Conference. The Deputation, as appointed, consisted of the Rev. Newman Smyth, D. D., of the Congregational Church, Bishop J. W. Hamilton, LL. D., of the Methodist Episcopal Church, the Rev. J. H. Jowett, D. D., and the Rev. W. H. Roberts, D. D., of the Presbyterian Church in the U. S. A., and the Rev. Peter Ainslie, D. D., of the Disciples of Christ. Bishop Hamilton and Dr. Jowett were unable to go.

Dr. Smyth, Dr. Roberts and Dr. Ainslie reached London on January 7, 1914. The Rev. Tissington Tatlow, M. A., Secretary of the Archbishop's Committee of the Church of England on the World Conference, had arranged a programme for their meetings and rendered invaluable service to them throughout their tour.

The leading religious and secular papers of London recognized the importance of their mission and gave much space to it. The first meeting was held in the Whitefield Tabernacle with members of the Swanwick Free Church Fellowship, an organization of about 300 young ministers of the non-Anglican Churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmation of the faith,"



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desiring, "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church."

Conferences were held with the official representatives of the Presbyterian Church of England, of the Primitive Methodists, of the Congregational Union of England and Wales, with the Committee on Unity of the Anglican Fellowship, with the officers of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, the Christian Unity Association of Scotland, the Welsh Calvinistic Methodists, the Baptist Union of Great Britain and Ireland, the Wesleyans, the United Methodists, the Association for the Promotion of the Unity of Christendom, the Friends, the Moravians, the Disciples of Christ, the Archbishops' Committee of the Church of England, and the Churchmen's Union.

In all, they met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men. In all instances their message was sympathetically received, and from the conferences they had the definite promise of recommending to the various annual meetings the appointment of commissions to co-operate in arranging for and conducting the World Conference. Not only did they thus advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sympathy and thus, perhaps, to bring about the beginning of the healings of division there.

A fuller report is in the hands of the printer and may be had free on application to Robert H. Gardiner, Gardiner, Maine, U. S. A., with pamphlets showing how the World Conference is expected to prepare the way for Christian Unity.

Holy Rood Church, New York.

Holy Rood church, New York, has made great strides since it changed the "governing body" from a "Board of Trustees," to "Rector, Church Wardens and Vestry." The largest class was presented for confirmation a short time since and the offerings on Easter Day were the largest in its history. All the guilds are busy in all kinds of good work. A meeting of the congre-

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Egypt and the Bible.

An Illustrated Quarterly Magazine, Edited by Prof. Petrie for the EGYPTIAN RESEARCH ACCOUNT (Society) appeared in January. Price, \$2. a year. Artistic illustrations, with articles and notes on recent discoveries in each number. Heliopolis, where Moses was educated, now being excavated. All parish libraries and many private should subscribe. The annual quarto volume, full of illustrations, of great value. Circulars freely sent. Address

Rev. Dr. W. C. WINSLOW,
525 Beacon St., Boston, Mass.

gation was held on April 29th, for the purpose of discussing the building of the nave and parish house and the result was a vote almost unanimous—only two dissenting—in favor of proceeding with the work. It will cost about \$55,000. The vestry held a meeting on May 1st, and adopted resolutions confirming the vote of the people and appointed committees. Steps will be taken to begin work as soon as possible. The church, designed to seat 1,000, will be a handsome structure, the facade being patterned after that of the Cathedral of Hereford, England. The vestry has taken steps to begin work about the middle of this month. The chancel and transepts erected two years ago are now inadequate for this rapidly growing parish. The congregation hopes to worship in the new church on Christmas. The Rev. Dr. Stuart Crockett is the rector.

Church Club Meeting.

The regular meeting of the Church Club of the diocese was held in St. Michael's Parish House, Trenton, N. J., on Monday evening, May 4th, being the eve of the Annual Diocesan Convention. The president, Mr. Bayard Stockton, of Princeton, presided at the business sessions of the club and the Executive Committee, and at the dinner which followed. At the latter an informal address was made by Col. Edwin A. Stevens, of the Diocese of Newark, on the financial system of that diocese, and there was considerable discussion of the management of trust funds. The remainder of the evening was occupied with an informal conference upon possible candidates for the vacant Episcopate of the Diocese.

A Trip to Bermuda and Return

BERMUDA is beautiful during the months of June, July and August. We will give a twelve-day trip to Bermuda and return, including hotel accommodations, sight-seeing tours and carriage drives, from New York City, to any person who will secure for us a certain number of subscriptions. This number is very small and can be secured within a month's time. Write to-day for full particulars.

THE SOUTHERN CHURCHMAN

Richmond, Virginia.

SEE the trip we are giving for new subscriptions—page 20.

Notices.

Want advertisements, ten cents per line. Obituaries and Complimentary Resolutions, fifteen cents per line. Appeals, ten cents per line. Each six words should be counted as a line. Death notices, not exceeding forty words inserted free. Over forty words at the Obituary rate. Marriage notices one dollar each. All notices and advertisements must be accompanied by a responsible name. No advertisement inserted for less than thirty cents.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, will meet in the Library at the Seminary at noon on Tuesday, June 2, 1914.

S. SCOLLAY MOORE, Secretary.
May 4, 1914.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

POST CARDS.

New views of Chapels of St. Ambrose and St. Saviour, Cathedral of St. John the Divine. Send for catalogue. A. MOORE, 588 Throop Avenue, Brooklyn, N. Y.

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MARRIED.

BROOKE—GRANT.—At St. Luke's church, Norfolk, Va., on the evening of April 18, 1914, by the Rev. David W. Howard, MARY URQUHART, daughter of Mr. and Mrs. William Throckmorton Brooke, and granddaughter of the late Hon. John Goode, of Virginia, to JAMES BENTON GRANT, son of the late James Benton Grant, ex-Governor of Colorado.

DIED.

PEYTON.—Entered into rest at his home at Rapidan, Va., April 23, 1914, JOHN W. PEYTON, aged seventy-five years.

McGUIRE.—On April 7, 1914, RANDOLPH TUCKER McGUIRE, aged thirty-five years, son of Dr. W. P. McGuire and Nannie T. McGuire, at the time of his death mayor of Winchester, Virginia.

OBITUARY.

Rev. William Meade Clark, D. D.

Resolutions on the death of the Rev. William Meade Clark, D. D., adopted by the St. James' Chapter of the Brotherhood of St. Andrew, April 30, 1914:

Whereas, it hath pleased Almighty God, in His infinite wisdom, to take out of this world the soul of the Rev. WILLIAM MEADE CLARK, D. D.; therefore, be it

Resolved by the St. James' Chapter of the Brotherhood of St. Andrew, 1. That we hereby place upon record this enduring memorial of our deep grief in the passing of one who, having fought the good fight, and finished his course in faith, now rests from his labors; a citizen whose untiring energies were ever enlisted in behalf of all that promoted the well-being of the State and community; an editor and scholar who sought nothing less than the truth of God; a shepherd of souls who turned many to righteousness; a preacher whose lips were touched indeed by a coal from the altar; a friend whose joy in our joys, and grief in our griefs, was whole-hearted and unfeigned, with whom we walked and took sweet counsel together, and whose mind and personality ever led us on toward all that was high and noble.

2. That our friend, though dead, still liveth in triumphant memory, and that we sorrow not as men without hope, knowing, rather, that, for him, there is brought to pass the saying that is written, Death is swallowed up in victory.

3. That this memorial be sent to the bereaved family, to the Southern Churchman, and to The St. Andrew's Cross; and that it be spread upon the permanent record-book of the St. James' Chapter.

WALTER A. MONTGOMERY,
M. W. MONCURE,
J. F. W. FIELD,
Committee for The Chapter.

Rev. William Meade Clark, D. D.

The Richmond Convocation, while assembled at their spring meeting at Epiphany church, Barton Heights, heard with inexpressible sadness, while yet their prayers on his behalf echoed in their hearts, of the passing away of their dearly loved and greatly honored brother, the Rev. WILLIAM MEADE CLARK, D. D., rector of St. James' church, and for nearly eighteen years a member of this Convocation.

We thank God from full hearts for the good example of this His servant who has finished his course with joy and now rests from his labors. For many years he has gone in and out with us in the Master's service—a recognized leader by virtue of his ability and his forwardness in every good work, a trusted counsellor by virtue of his clear insight and sound judgment, a chosen and beloved friend by virtue of his sterling, transparent character, his magnetic personality, his warm hearted sympathy, his bright and happy temper. He was a man of great talent and humble heart, of strong conviction and simple faith, of high courage and lowly patience, of unshaken fortitude and unwavering fidelity. May God keep his memory green in our hearts and help us by his example to be steadfast, unmovable and abounding in the work of the Lord.

To his wife and daughter we would offer our tender sympathy, and commend them to God of all comfort.

For the Convocation:

E. L. GOODWIN,
Chairman of Committee.

Rev. William Meade Clark, D. D.

At a special meeting of St. James' Junior Chapter of the Brotherhood of St. Andrew, April 30th, the following resolutions were adopted:

As has been the will of Almighty God to take to Himself our beloved rector, the Rev. WILLIAM MEADE CLARK; therefore, be it Resolved 1. That by his death we have lost a dear friend, a wise counsellor and an inspiring leader.

2. That we extend our deepest sympathy to his family.

3. That a copy of these resolutions be sent to his widow, St. Andrew's Cross and the Southern Churchman.

LONDON R. FUNSTEN,
WILLIAM BRIGGS,
JOHN L. GUEST,
J. F. W. FIELD.

Judge Thomas Roane Barnes Wright.

With genuine sorrow we, the rector and vestry of South Farnham parish, Essex county, Virginia, have assembled in special meeting to express our sense of the loss we have sustained in the death of our fellow-vestryman and Churchman, Judge THOMAS ROANE BARNES WRIGHT. Judge Wright was an Episcopalian both by inheritance and choice, and was always deeply interested in the welfare and prosperity of the churches of this his native parish.

He had been a life-long member of St. John's church in this parish and a member of the vestry for the past forty years. He frequently represented the parish in the Diocesan Councils, and was elected by the last Council as one of the lay-alternates to the General Convention which met in New York last October.

There is a widespread sentiment in this whole section that we have lost a man who was true, able and honorable in every relation of life, and that his loss will be widely felt, and his place hard to fill.

In this brief tribute of respect and esteem, among other things, we wish to record his deep interest and activity in the effort to reclaim and mark the sites of colonial churches.

As a member of the Committee on Colonial Churches, appointed by the Diocesan Council, he had located and had gotten control of three sites in this, Essex county. And of his own initiative he had ordered and received granite stones to mark these sites.

Further, we desire to place upon record in the minutes of this vestry our esteem and appreciation in the following preamble and resolutions:

Whereas, we bow with unquestioning faith to the divine will and ordering in taking from our midst an able, esteemed and honored member of our vestry and church; and

Whereas, we desire to testify to his zeal and fidelity and efficiency in the various relations of vestryman and delegate to the councils and communicant of the Church,

Resolved, That in the death of Judge Wright this community, and indeed the Tidewater section has lost a public-spirited citizen and a high-toned Christian gentleman; our vestry a wise, faithful and efficient member; the church in our midst an earnest, true and consistent communicant; and the

general Church a conservative, loyal and devoted son.

Resolved, That personally we lament the loss of a valued friend, a wise and able counsellor, a large-hearted, sympathetic man, one whose genial, cordial manner endeared him to those who knew him. Such men make the world richer for having lived in it, and poorer for their loss.

Resolved, That we extend our sincere sympathy to his bereaved family and relatives, and with earnest prayer commend them to the tender care of the God of all comfort and love.

Resolved, That a copy of these resolutions be enrolled in the minutes of the vestry, that a copy be published in the Southern Churchman and the Tidewater Democrat, and that a copy be sent to the family as a mark of our sympathy and respect.

Signed:

WILLIAM NELSON MEADE,

Rector.

GEORGE N. ANDERTON,

Senior Warden.

JOHN CARSON PHILLIPS,

Secretary.

Committee of the Vestry.

Adopted April 29, 1914.

Charlotte Louise Cazenove Berryman.

On Monday, in Easter week, in Norfolk, Va., after a long and painful illness.

The passing of this dear friend calls up some sweet memories, sad, but not painful. Very few of her generation and mine have kept so true to the beliefs and ideals of the Old Virginia that we both loved much. Our acquaintance began in 1860 at a wedding in Alexandria, Va. She was one of the sweetest and fairest of that happy wedding party. Her marriage, at the outbreak of the war, took her from her home, in Alexandria; but during the sad four years of the struggle, she, aided by her husband, William O. Massie, formerly of Lynchburg and Richmond, were ever on the watch to help any poor Confederate prisoner they could reach, with fullest sympathy in the Southern Cause.

This was a bond that cemented firmly our friendship, which was nourished (for we seldom met), by a correspondence, not frequent, but regular, which only failed when strength and eye-sight failed her; and even then she kept it up as far as possible through a dutiful and loving daughter.

Her last months of ill-health were full of pain, but never deprived her letters entirely of the sweet cheerfulness which had ever characterized them, and which nothing but a truly religious spirit and trust in Him who never fails His beloved ones, could have nourished and maintained.

"We would see Jesus; yet the spirit lingers
Round the dear objects it has loved so long;

And earth from earth can scarce unclasp
its fingers;

Our love to Thee makes not this love less
strong." B. M.

Staunton, Va., April 20, 1914.

Charlotte Louise Cazenove Berryman.

A truer friend there never was, nor a more constant and generous. Her profound interest in people kept her singularly well posted as to the friends, apart from whom most of her life was spent, and sometimes led to the disappointments a memory, keen above the average, often has to entail.

There are now probably but few left to recall her lovely, vigorous girlhood, or to compare it with her, chastened, much tried womanhood. Reserve as to the inner life was a tradition of her family, but none could come in contact with her, especially in her last years, without feeling how true and warm was her personal devotion to God and her thirst for the knowledge of Him in His Church.

Her life was one of simplicity and self-sacrifice, loving most to deny self that she might have to give to those in need, whether at home or in the mission fields of the Church.

"Remember those, dear Lord, we pray,
Who from our sight have passed away,
That they may find sweet rest in Thee,
With spirits of the blest made free."

F. M. P.

Monkton, Md., April 26, 1914.

Prayer is the key of the day and the lock of the night.—Lord Berkeley.

The patience, wisdom, and mercy exercised in dealing with our erring fellow probationers pay objectively and subjectively for this world and for one beyond. Read Galatians 6:1.

WHERE will you spend your vacation? See our offer on page 20.

The Household.

Buttermilk and Biliousness.

In the South, where they have to guard against malarial affections, they drink a great deal of buttermilk and have found it invaluable as a preventive of many ills of the flesh, says an exchange. For instance, there is nothing in the way of food product to take its place in cases of bilious temperaments. It should be put on ice while perfectly fresh and drunk freely, two or three times a day, with or without solids; that is, either at meal time or between; but since it is really very nutritious it should be considered a part of one's meals and not a mere adjunct like water. It is one of the most beneficial drinks for invalids, and may be safely given to children over two years old; but buttermilk must on no account be kept in tin vessels or left uncovered in hot, close places, for under these conditions it absorbs odors and germs and ferments, producing unwholesome, if not actively poisonous gases. Down in the South where they use so much of it, they treat it almost as carefully as an epicure treats his choice viands—keep it in glass jars in a spring house or on ice, and immediately after emptying the jars they are submerged in clean, cold water to prevent caking and souring, and washed and sunned.

For very aggravated cases of biliousness let the patient put himself on a steady diet of buttermilk and bread and cereals for one week, and he will be amazed at the result. Of course, care must be used not to take too much, even of this plain food; fruit should not be eaten at the same meal with buttermilk, but a moderate amount of bread, crackers and plain—not fried—meats may be taken with perfect safety.

An appetizing and nutritious way to prepare buttermilk for table use is to make buttermilk jelly. Boil one quart of fresh buttermilk in a granite kettle, stirring occasionally to avoid curdling in lumps, mix in enough rice flour, previously moistened, to make a soft mush. Beat in the yolk of one egg while hot, two tablespoonfuls of sugar, and pour into molds. Serve cold with cream. Another way is to flavor with lemon and add a handful of chopped almonds instead of the egg.

Buttermilk pie is far preferable to the ordinary custard pie, being pleasantly acid and more wholesome. It is prepared like custard, substituting buttermilk in place of sweet milk and adding to each cupful a heaping teaspoonful of cornstarch. One egg to each pie is sufficient.

To Remove Stains.

Mildew may be removed by soaking clothes in chloride of lime water.

Ink stains may be removed from paper with oxalic acid, after which the spot should be washed with clear water.

The application of sweet milk to fresh ink spots will make them disappear; hot water used immediately is also effective.

Stains are readily removed from the hands by rubbing with raw potato or tomato; also by washing the hands with strong tea.

Clean white leather with zinc oxide.

Remove tea stains from cups by using salt and vinegar. Boiling water poured through a tablecloth, which has been discolored by tea, will remove the stains.

Clean discolored rollers of your wringer with kerosene.

"The Shut-In."

We passed through a great canal the other day. Its upper level commanded the loveliest view that a picturesque land could boast, of beautiful villages, spreading meadows rich farm lands, browsing cattle, busy men and women. It was worth a day's journey to see such a landscape. And it was worth the cost at which the view was revealed. What was the cost?

Our boat had first to enter a deep, dark lock. Then the great doors were closed behind us. We were literally "shut in." When this was securely done, the smaller gates, or sluices, were opened at the other end, and without any sight to us of the operation the higher waters from beyond the other gates began to flow in, down below the surface of our narrow quarters, and we began to rise, almost imperceptibly and as if from an unseen force, until in a few minutes we were on the higher level, passing through the upper gates and looking out upon the beauties of the landscape. Had we the right to murmur because we were shut in for a while?

God shuts in His people sometimes, but it is always that they may be lifted higher, and see better things. That sick bed, that affliction, that loss of property which you so much bewailed was but the shutting of the gates that you might be lifted to a loftier level. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Our light afflictions work out for us a far more exceeding weight of glory.

Now and Then.

In a sermon delivered at the one hundredth anniversary of a Presbyterian church in Reading, Robert E. Speer began by saying that "In the January number of the Atlantic Monthly there is a very clever article entitled 'Much Ado About Women'." The article was written by one of the authors of the present day, by one of the most clever editors, Mr. Martin, who is one of the editors of Life. In this article Mr. Martin, towards the end, says: 'Somehow the religion of Christ has got loose again in the world.' It is a great thing to celebrate an anniversary when Christ gets loose. The religion of Christ is loosed to-day. One hundred years ago but 7 per cent. of the population of this country was affiliated with the evangelical churches. It was a time of infidelity. You could hardly find a professional man who believed in religion. But to-day, more than 51 per cent. of the people in this country are communicant members of the church of Christ. One hundred years ago, there were but five Christian students at Yale, one at Harvard, and for years a single Christian student was graduated at Williams. At Yale, at one time in the dining hall, there was a mock celebration of the Holy Communion for the purpose of shocking the only Christian student who had just returned from observing the Lord's Supper. To-day, 70 per cent. of the students of Yale are affiliated with Christian churches. As Mr. Martin rightfully stated, the Christian religion is loosed in this world to-day. And Christian ideals are dominating it." Reformed Church Messenger.

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Thoughts for the Thoughtful

Only he who lives a life of his own can help the lives of other men.—Bishop Phillips Brooks.

I used to think that friendship meant happiness; I have learned that it means discipline.—Brown.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil, which gradually determines character.

The difficult part of good temper consists in forbearance and accommodation to the ill humor of others.—R. W. Emerson.

In setting free the wounded sheep from the briars and thorns that entangle it, the hands of the Good Shepherd must needs themselves be pierced and torn.

Each day, week, month, and year is a new chance given you by God, a new leaf, a new life; that is the golden gift which each new day offers you.—F. W. Farrar.

A babe in the house is a well-spring of pleasure, a messenger of peace and love, a resting place for innocence on earth, a link between angels and men.—Tupper.

Cultivate the habit of offering your acts to God the Father in detail. It matters not where you are: take Jesus with you, and nothing can harm you. "He will keep you in all your ways".

Give us, oh, give us, the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness—he will do it better—he will persevere longer.—T. Carlyle.

When thou art beginning to correct an evil habit, though thou shouldst transgress thy law a first, a second, a third, nay, a twentieth time, do not despair, but rise up again, and resume the same diligence, and thou shalt surely prevail. S. Chrysostom.

Cultivate the thankful spirit. It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the *Agape* is *paepu* *paesepun* are *paep* thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. Macduff.

Let all our business be to know God: the more one knows Him, the more one desires to know Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be, the greater will be our love: and if our love of God be great, we shall love Him equally in grief and in joy.—Brother Lawrence.

Few people really wish to make others unhappy, and those few would not be likely to read what I am saying. But it is probable that on the whole more unhappiness is caused by want of thought or of tact than by want of heart. Receive every one with a bright smile, kind words, and a pleasant welcome. It is not enough to love those who are dear to us. We must show that we do so. Many of us through ignorance, thoughtlessness, or want of judgment, wound those whom we love best, and most wish to help.—Lord Avebury.

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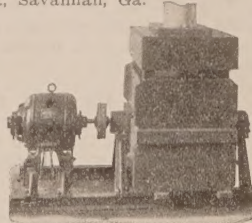
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WANTED—NURSERY GOVERNESS, OR mother's helper. Address box 159, Chapel Hill, N. C. 25apr-2t

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WANTED—BY YOUNG LADY, COLLEGE graduate, a position as traveling companion for the summer. References exchanged. I. K. B., 706 Chamberlayne Ave., Richmond, Va. 25apr-tf

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ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during April:

St. John's, Lynchburg.....	\$10 00
St. John's, Richmond.....	30 00
Zion, Fairfax.....	5 00
Christ, Roanoke.....	25 00
Rev. J. L. Jackson, Harrisonburg....	19 00
St. James', Ashland.....	5 00
St. Paul's, Hamilton.....	2 80
St. Peter's, Purcellville.....	2 20
St. Luke's, Richmond.....	5 00
Trinity, Portsmouth.....	30 78
Archdeacon Helfferstein, Ellicott City, Maryland.....	14 00
Abingdon, Gloucester.....	5 00
St. Andrews', Richmond.....	25 00
Trinity, Upperville.....	1 50
St. Paul's, Ivy.....	5 00
Seminary Mission.....	2 11
St. John's S. S., Hampton.....	85 75
Westover Parish.....	5 00
St. Luke's, Beachstone.....	8 47
Cople Parish, Westmoreland.....	5 00
Kingston Parish.....	5 00
St. Paul's, Richmond.....	85 00
Holy Trinity, Westhampton.....	70 00
St. Stephen's, Westhampton.....	10 00
St. Peter's, Port Royal.....	5 00
Grace, Berryville.....	15 00
Grace, Alexandria.....	11 71
St. James', Richmond.....	70 00
Christ, Norfolk.....	97 11
Lunenburg Parish.....	5 00
St. Paul's, Petersburg.....	64 69
Leeds Parish.....	5 00

P. P. PHILLIPS, Treas.

Alexandria Va., May 1, 1914.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund of the Diocese of Virginia from February 16th to April 22d, 1914:

St. John's church, Ivy Depot.....	\$ 1 50
St. Paul's Memorial church, University of Virginia.....	10 70
Grace church, Campbell, Va.....	3 87
St. John's church, Richmond, Va.....	37 00
Woman's Auxiliary, St. John's church, Tappahannock, Va.....	1 00
Church of the Epiphany, Barton Heights.....	15 00
Grace church, Fredericksburg, Va.....	40 00
All Saints' church, Slaughter parish.....	3 00
Holy Trinity church, Richmond, Va.....	140 00

Ware church, Gloucester Co., Va....	5 00
St. Mark's church, Richmond.....	5 00
St. John's chapel, Louisa.....	2 00
Zion Episcopal church, Fairfax.....	10 00
Monumental church, Richmond.....	65 00
St. John's church, South Farnham Parish.....	10 00
Pohick church, Accotink, Va.....	8 00
Emmanuel church, Rockingham parish.....	20 00
St. Luke's church, Richmond, Va.....	2 00
Church of the Holy Comforter, McGill parish.....	1 88
Overwharton parish, Stafford.....	5 00
St. James' church, Ashland.....	15 00
St. Paul's church, Hamilton, Va.....	7 90
Grace church, Christ church parish, Lancaster.....	2 00
Abingdon church, Gloucester.....	5 00
Church of our Saviour, John's parish, Oatlands.....	2 00
Emmanuel church, Middleburg.....	2 00
Emmanuel church, Beckford parish, Shenandoah.....	5 00
St. Paul's church, Ivy Depot.....	8 00
Trinity church, Upperville, Va.....	7 00
Church of the Ascension, Highland Park.....	5 00

WILLIAM H. PALMER, Treasurer.

APPEALS.

The Pension and Relief of Clergy, Widows and Orphans.

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

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669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND, ALFRED J. P. McCLURE, Treasurer and Financial Agent, Church House, Philadelphia.

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A. B. HUNTER, Principal and Treasurer, Raleigh, N. C.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe. Evil spreads as necessarily as disease.